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From the Study of Wm McKinley Walker.

May 11, 1926

Sitting at the feet of Science. Frank Dyer
Rel. should sit at the feet of Science because.

1. Rel. cannot afford to oppose Science

2. Sc. is now the major source of knowledge to man

astronomy - large universe.

biology & geology - language of

{ quantum theory } - smallness of minute particles
wave theory of light

In this the layman can only know of the universe by what science tells us.

Sc.

3. Because Sc. is today a major benefit to humanity

① agriculture, horticulture, fisheries -
log cholera

② In transportation & communication

③ Relief of suffering & curtailment of disease.

4. What she may be the highest interpretation of Sc. to man, & influence the Sc. to the highest use of man.

not of both Rel. & Sc. is service

W15
ILLINOIS CONFERENCE—SERMONS

A VOLUME OF SERMONS

BY MINISTERS OF THE

ILLINOIS CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH

WITH AN

INTRODUCTION

BY REV. H. H. ONEAL, D. D.

COMPILED AND PUBLISHED BY
REV. GRANT B. WILDER
SHELBYVILLE, ILL.

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1901

Merry Christmas.

Mr. & Mrs. Wilder

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PREFACE.

This volume is published:

1st. To do good. The distribution of three thousand copies of such a book can but aid and uplift those who may read. It is issued with the prayer that it may be used as an agent of consolation, edification, and salvation.

2d. To group in an enduring form the sermons of those men who have made our Illinois Methodism the power it is. It will be a pleasure and blessing to thousands to look upon these faces and read these sermons, long after these servants of the Lord Jesus have passed to the Church Triumphant.

The publisher wishes to state that the limited number of the sermons used is no intimation that the brethren contributing are the only able preachers in the Conference. Others were asked who could not contribute; pastors are busy men; and many others would have been asked, had we not reached the limit of our space. Books at the present day must be of such limitations as to sell for a popular price.

We heartily thank all who have aided us; Dr. Oneal for his able introduction, and each preacher for his contribution. These sermons have been sent us by men who were burdened with official cares; "sacrifice" is written between every line; "without money and without price" has the work been done; we trust that the whole conference may join us in our expressions of gratitude to these men who have thus given to us one more pleasant memento of their life work.

Our permission to use the sermon from the pen of our

sainted Bishop Ninde was received but a short time before the bishop's death. Because of this, and because of what he was and still is to the church, we are particularly glad to have his sermon appear in this volume.

Very truly,

GRANT B. WILDER, Publisher.



INTRODUCTION.

BY REV. H. H. ONEAL.

Pastor at Shelbyville.

The preacher's supreme work is to preach. To this he is called. For this he is commissioned and sent. In this he will be sustained. Through this men will be attracted, awakened, convinced, persuaded, encouraged, instructed, and led to Christ. It is God's way of winning the world. In the office of shepherd of the flock, there may be many subsidiary ministries not to be overlooked, but they should be held in subordination and service to the one great work. Whatever else the preacher may or may not do, he must preach.

The preacher must preach well, in these days. This has always been true, but never more so than now. Mere mediocrity will not do. We hear much about the "Preaching required by the times." The "times" are peculiar, wonderfully changed, and for the better; but human nature and human need, the divine gospel and divine method, are not changed. No doubt the conditions of the new times have raised the standard of preaching, so that the good preacher of the past might not be so classed today. Many of the fathers were great preachers, measured by any standard, old or new. The preacher of today however, must meet larger demands and submit to severer tests than at any former time. He need not be sensational, nor erratic, nor resort to arts or tricks of any sort—indeed he must not; but he must be honest and sincere, deeply thoughtful, widely informed, cultured in manners, mind and heart, filled with his message, and then, with the old time fervor of the Holy

Ghost to put him *en rapport* with his audience, he cannot fail of reaching a high degree of excellence as a preacher.

The preacher must preach the Word. If he is himself a thorough student of the Word, he will never lack for themes, themes worthy to be presented to any audience, and at the same time worthy of his most strenuous effort, both in preparation and presentation. Never was there greater demand for the pure Word of Life, than now. People of all ranks and stations and occupations and conditions are hungering for it and ought to have it. Nothing, however philosophically true, or morally good, or æsthetically beautiful, can be substituted for the Word of God. There is no legitimate demand, but nevertheless something of a clamor, for a "popular" ministry—a compromising ministry—a ministry which shall bring only a message of "sweetness and light." There are strong forces playing about the preacher, to bear him into the "swim" of life about him, where he may easily drift with the tide. He is mightily tempted sometimes to emasculate the gospel, to tone down the truth, to dull the edge of the sword, that it may not cut to the quick. Let him forever remind himself that he has one supreme, overtowering, all-mastering work to do, to "Preach the Word." And like his great prototype, let him not "shun to declare the whole counsel of God."

The preacher's vocation is an exalted one. He is the messenger of a divine forgiveness; the minister of a divine reconciliation; the herald of an everlasting peace; the prophet of the light of the world.

"His theme divine,
His office sacred, his credentials clear,
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the Gospel whispers peace!"

This volume will find its principal field of circulation within the limits of the Illinois Conference. This is, Metho-

distically, historic ground. In years that are gone giants lived and wrought and flourished here. Most of those whose names are found herein are indigenous to this soil. Some were cotemporary with the heroes of that glorious past and are held in equal honor with them. Others, in their early ministry, sat at the feet of those masters and are worthy sons of such noble sires. These are but specimens of the sermonic ability of the Illinois Conference. "There are others," many others, who in the pulpit are the peers of any who have contributed to this volume. The hope is entertained that this work will be fully appreciated by those for whom it has been specially prepared, and that it will fulfill a mission of blessing, long after the contributors have passed to their reward.

"No power can die that ever wrought for truth;

Thereby a law of nature it became,

And lives unwithered in its sinewy youth,

When he who called it forth is but a name."

Shelbyville, Ill., March 5, 1901.

GLORYING IN THE LORD.

BY BISHOP NINDE.

"He that glorieth, let him glory in the Lord."—1 Cor. 1:31.

The Corinthian Christians were greatly given to self-adulation. As a natural result they fell to quarreling among themselves. They became split up into factions and indulged in those rancorous animosities which scandalized the Christian name and brought great grief to the heart of the apostle. And so, in his pastoral letters he points out the unreasonableness and wickedness of their unseemly disputes. He shows them that whatever endowments they might possess were purely gifts of grace, and in no sense a proper occasion for selfish boasting; that if any were entitled to boast, he himself was, yet so far from doing so he rather gloried in his infirmities, that the power of Christ might rest upon him.

The Epistles to the Corinthians are invaluable to us, partly for the insight they afford us into the individual and church life of the early Christians, and partly because their warnings and instructions are as applicable to us as they were to those immediately addressed. This is especially true of the passage I have chosen as a text, where the apostle summarizes and generalizes his teachings in a maxim of universal and perpetual application: "He that glorieth, let him glory in the Lord."

Some words in familiar use seem well-nigh indefinable. We may trace their etymology through all its mazes; we may collect what seem their appropriate synonyms; we may hedge them about with grammatical rules; yet the soul of the words will defy our powers of analysis and definition. The



significant word of the text is a case in point. The word "glory" is in every one's thoughts and on every one's lips. It is employed by persons of various grades of intelligence. It is used by the scholar and by the boor, yet probably not one in a thousand of those who use it has ever consulted a dictionary to ascertain its exact meaning. It is one of those passion-words whose subtle meaning suggests itself, or whose sense we gather from the common usage of the words. When General Sherman, on that eventful morning in our civil war, lifted his eyes from the valley in which his tents were pitched to the heights of Lookout Mountain, when the fogs had cleared away, and seeing our flag waving in triumph over the battlefield, cried, "Yonder, boys is Old Glory," his words seemed an inspiration not only to the boys in blue, but to the heart of the nation. And now, whenever we behold the symbol of our country's honor and greatness floating from bastion or school house or masthead, our hearts instinctively greet it as Old Glory.

Whenever, in a love feast, some venerable saint, her face aglow with the light of the inner paradise, exclaims with suppressed voice, "glory," we all know what she means. Were we to ask her to explain her meaning, she would simply turn upon us a surprised look, and with greater fervency repeat the word "glory."

There is a certain sublimated mood of exalted and exultant feeling which every one is capable of who has a human heart within him. That mood may be awakened in many ways and by many things. It may be excited by a flashing thought which enters the mind uninvited and unannounced, or by a flood of thoughts that throng the mind with a sudden rush. It may come from the memory of some rapturous experience of the long ago, or from any ecstatic hope on whose border-land we are pressing. It may spring from the contagion of another enkindled soul, or by the presence of a multitude who are roused and thrilled by a

common impulse. Perhaps nothing is more fitted to excite our emotional nature than the magic of eloquent speech. I was conversing not long since with a friend, when he suddenly shifted the conversation by asking me what was the greatest flight of eloquence I had ever listened to. I had no time for reflection and gave him the unpremeditated answer that I thought the greatest continued flight of eloquence I had ever listened to was from that prince of natural orators, John B. Gough. It was soon after his reformation, and just as he had started out as a temperance advocate. He was wholly untrained; he seemed entirely indifferent to his personal appearance or to any niceties of phrase or manner; but he was surcharged with his theme, and he simply talked to us out of the fullness of his vivid experiences and intense convictions, and we were swept along on the torrent of his rude but impassioned speech. My friend said the greatest flight of eloquence he had ever listened to was from Henry Ward Beecher, in the three minutes peroration to a lecture he once heard him deliver. He had been speaking in quite a composed way, when suddenly his face became illumined with an almost supernatural radiance. The whole place seemed quite darkened as my friend's gaze was riveted on the transfigured face of the speaker, while he uttered with marvelous intonation these words: "The God who through the ages has guided this storm-battered world from darkness to the dawning, from dawning to the noon-tide, will surely keep it till the evening shadows gather."

A speaker or hearer in such a mood is in the true frame for glorying. I do not believe the Author of our being intended that this mood should be long continued, yet I am convinced that this mood, to a modulated degree, should be the habitual and normal temper of the soul.

It is a deplorable fact that great numbers of men seem to have lost the capability of high enthusiasm, and to have

settled into a passionless and prosaic existence. Life has lost its aroma and become stale and commonplace. They are devoid of sentiment and always look upon things from the severely practical side. Men are absorbed with the stern necessities of gaining a livelihood. Women are consumed with the irksome cares of house-keeping. Certainly, the most common tasks of life should be illumined with a heavenly radiance, and they might be if we were always dwelling upon the heights, with our souls attuned to celestial harmonies. But alas! our souls are too often sadly out of tune.

Often the insipidity of living results from a surfeit of worldly enjoyments. Men glory in the flesh and in nothing but the flesh, and at last the outraged spirit avenges itself and their most coveted delights pall on the glutted soul. Sometimes an ironical temper is cultivated which sneers at the possibility of genuine and generous feeling. Not infrequently all exhibitions of deep and especially tender feelings are thought to betoken a childish imbecility. A man whose feelings have overcome him seems to think that an explanation is necessary. It is something to be apologized for, and he is heard to say, "I was completely unmanned—I wept like a child," as if the giving way to powerful emotion evinced a childish weakness rather than a manly grace.

It is a remarkable fact that men who have lost the capacity for high and worthy glorying are often keenly sensitive to low and hellish excitants. It has been forcibly and truly said that unless the spirit shall elevate and refine the flesh, the flesh will surely stupefy and degrade the spirit. Multitudes are engaged in the sad task of carnifying their natural instincts and affections till the inverted soul, in place of aspiring upward and Godward, sinks to retrieveless depths of moral debasement and ruin. I had the privilege, many years ago, of hearing Horce Bushnell preach his famous sermon on "The Greatness of Man Shown by the Magnifi-

cent Ruin he Makes." It was a wonderful sermon by a very remarkable man.

It is not the tame and phlegmatic sinner who makes havoc in the world. It is rather the highly-strung and passionate offender; the man who glories in his shame; who bows his whole being at the shrine of his towering lusts; who has the genius to plan and execute great schemes of evil. We speak of the "carnival of crime," where men sin hilariously, even exhibiting a strange levity in the face of the most solemn and portentous emergencies; like the Girondists of the French Revolution, who, doomed to die on the morrow, spent the night in banqueting and reveling, filling the air with shout and song and ghastly merry-making, in the very shadow of the guillotine.

It is well that in our day the martial spirit, the thirst for military glory, is rapidly abating. No doubt there have been just and even holy wars, whose heroes are worthy of their fame, yet the most tragic events in history are the cruel wars that have stained its pages from the beginning. There has certainly been a great advance in public sentiment since Abbott wrote his Life of Napoleon, and the recent attempt to revive interest in the career of Napoleon Bonaparte was a signal failure. The man whose only claim to posthumous fame was in the fact that he incarnadined a continent with human blood, does not deserve historic immortality. Probably our earth never groaned under such excessive armaments as oppress it to-day, and yet people stand aghast at the thought that these great military forces may possibly meet in the shock of battle. God grant that these great armaments may prove harbingers of a nearing era of universal brotherhood and perpetual peace.

There is a vast deal of unprofitable vain-glorying in the world, where men lose sight of the true moral proportion, slighting the high and venerable and truly majestic things, and exalting and magnifying the inferior and paltry things.

Men glory in themselves; exulting in their small notoriety, boasting of their business thrift, the houses they live in, their sumptuous fare, their vain ostentation and foolish display; that they are objects of envy and flattery to their inferiors and dependents. All such glorying is vain.

No doubt there are worthy objects of glorying which may not hold the highest eminence. It is sometimes well to glory in men—men whose self-denying services to the race have laid us under the tribute of grateful and lasting remembrance. It is well to glory in the march of civilization, the triumph of freedom, the growth of humane sentiment, the elevation of the masses; in high scholarship and true culture; in the wealth of learning and the spread of intelligence; in the progress of scientific discovery, and the growing mastery of mind over the material forces.

It is always ennobling to glory in nature. God made this physical world to be studied, and admired, and enjoyed. We may not have the poet's genius; we might not be able to construct two sentences that would rhyme; yet we may have the poet's eye and his passionate love for nature. And God has made nature so vast and multiform that no rich man can place its treasures under lock and key; no syndicate of wealth can monopolize the grandeur and beauty of the outer world. The greatest thing in nature is the open sky over our heads—the cerulean sky by day and the starlit sky by night. And any one can see the sky by simply looking upwards. The next greatest thing in inanimate nature is a full-blown rose; and the world is full of roses. I have seen great banks of roses in the mining towns of the upper peninsula of Michigan. The mistress of the humblest cottage, who keeps a row of flowering plants upon her window sill, or trains a rosebush in her narrow dooryard, may gain more enjoyment from nature than many a millionaire who owns a whole conservatory of costly plants and flowers.

But let us consider now, more directly, the words of the

apostle: "He that glorieth, let him glory in the Lord." However attractive these words may seem to the truly devout, they have no magnetism and little meaning to men of coarse tastes and worldly inclinations. It is said that the celebrated William Pitt was once persuaded to hear Whitefield preach. When he was afterward asked for his impression of the sermon, he replied that the preacher was as unintelligible to him as if he had spoken in a foreign tongue. How this illustrates those other words of St. Paul, "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned." The worldly-minded are quite willing to resign the heavenly glories to the saints and the angels, if they can be secure in the enjoyments of this life. But within the limits of the worldly and the sensual their ambition knows no bounds. The insane greed with which they pursue the riches and honors and pleasures of this world is proverbial; but they have no heart for the riches that cannot be stolen or corrupted; for the crown that fadeth not away; for the pleasures which are at God's right hand.

The trumpeted skepticism of the times is not due to a stubborn, logical necessity which compels men to disbelieve; it rather comes from the heart than willingly disbelieves unto unrighteousness. On a slender ledge of speculative doubt men have raised a huge conspiracy of religious indifference. They profane the Sabbath, neglect the Bible, desert the churches, deny authority, ignore God, and reject every religious sanction of morality; and the painful conviction is forced upon us that if it should come to pass at length that intelligent people everywhere should concur in declaring that every scheme of religion is a vain delusion; that there are not even presumptive evidences for the existence of a personal and moral God; that conscience is a figment and futurity an idle dream; that virtue has no sanction and

vice no penalty; the great mass of irreligious people would welcome such sweeping and deadening infidelity as a grateful relief.

But it is no easy thing to rid ourselves of our religious convictions. We possess a religious nature, and that nature is at times profoundly impressible and strongly assertive. There are three great facts which go far toward preventing men from lapsing into utter religious desuetude.

First, there is the solemn fact of the brevity and uncertainty of life. You will recall Ruskin's freak that "life is disgustingly short." Too short for pleasure, too short for art, too short for our far-reaching plans of worldly profit. Amid all the perplexities of our thinking we are certain of this, that each one of us is rapidly nearing the end of life's journey and will soon disappear forever from the abodes of the living. The sword of Damocles o'erhangs every head. The arrow that sooner or later will pierce our heart has already left the string. Many of our industries are greatly depressed, but the breadmaker and the coffinmaker are never idle. And none can tell when the fatal blow shall fall. I lift my foot from the ground; I know not whether I shall replace it in this or the unseen world.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set; but all—
Thou hast all seasons for thine own,
O Death!"

Again, there is the universal reign of sorrow. The inventive genius of man has done much to improve the conditions of living. It has increased our luxuries and multiplied our comforts, but it has never discovered an antidote for our throbbing griefs, and the gay look is often a thin disguise for the woes that rankle within.

Some years ago I was shown with a friend through a stately mansion in the interior of England—a courtesy often

shown to traveling strangers. We passed through many fine apartments and were ushered at length into the picture gallery. We admired the fine paintings, and were about passing on, when the attendant suddenly shoved back a panel in the wall and revealed a picture whose very hideousness left a lasting impression on our memory. It was a full-size picture of a poor wretch kneeling on the stone floor of a dungeon, with manacled hands and disheveled hair, and with eyes raised imploringly, but hopelessly, heavenward. It was the artist's conception of grim despair. And whenever I recall that visit to the nobleman's palace, the most conspicuous of my memories is of that frightful picture behind the panel.

And then, there is the universal consciousness of sin. Men have been trying for ages to rid themselves of this dark consciousness. They have declared that sin is a non-entity, that it is absolutely non-existent. Sometimes they have taken the optimistic view, that evil is good under another name. Of late it has been declared, in sounding phrase, that "sin is the full spherul harmony and completeness of nature's law," but God's word declares that "sin is the transgression of the law," not its harmony and completeness; and the universal conscience vindicates the truth of God's Word. And this consciousness of sin, wherever found, gives a dark hint of coming retribution and eternal loss.

The fact has been urged upon our attention, that the doctrine of evolution, which it was confidently expected would dispose of the need of a Creator and politely bow God out of the universe, has been unexpectedly found to confirm several of the fundamental truths of revealed religion. Life, we are told, is the outcome of a gradual process of evolution from a lower to a higher order, and this is effected through a capacity, inherent in things, for choosing their proper food and environment, and vanquishing whatever

should stand in the way of their doing so. And so life is an incessant struggle; yet not all forms of life prevail, but only the fittest shall survive.

I pass now into the moral sphere. I behold a bright procession of human lives, emerging from the darkness and depths of sin into the sunlight and helpfulness of God's favor; placing themselves within God's order, choosing their proper food and environment, resisting all adverse influences, allying themselves with all goodness, and thus mounting upward from grace to grace and glory to glory in the pathway of an eternal progress. On the other hand, I behold a scattered procession of misguided souls, placing themselves outside of God's order, rejecting their proper nourishment, following their evil impulses, allying themselves with all baneful powers, and sinking step by step into fathomless depths of infamy and despair.

Says a fervid preacher: "If you give an astronomer an arc of an ellipse he will tell you the whole form and period of it, and in how long a time that comet, revolving about the sun in a closed orbit, will return; but if you make the curve a slightly different one, he will tell you that the body is flying in a mighty hyperbola on which it will never return, an unclosed curve that will carry it forever away. And," he asks, "does sin move in a closed orbit? Is not its curve the awfully out-going sweep of the hyperbola?"

It is not surprising that many minds, impressed by thoughts like these, can no longer find satisfaction in unqualifield worldliness. Some have drifted away upon the bleak moors of pessimism and fatalism. Others are in suspense. They hear the angel voices calling from the heights to a purer and truer faith, but they heed them not. It seems to them incredible that beings constituted like ourselves should find their ineffable repose and supreme bliss in a divine fellowship. The theologian explains this as the natural feeling of the unregenerate heart at enmity with God.

And no doubt the theologian is correct. Yet may not this aversion be partially due to a false conception of God—the bugaboo of a distempered fancy?

Whenever I recall the glowing words of the apostle, there are visioned to my thought three forms or phases of the Divine.

First, there is 'visioned a Divine Paragon.

There are some tendencies, even in this worldly and sensual age, which are bright pointers toward a better era. There is a manifest tendency and effort toward *perfection*. This is seen even in the commercial and industrial sphere. The purchaser of commodities demands the very best for his money's worth, the purest, the strongest, the most finished brand. The skilled artisan who can produce the perfect fabric gains the highest wage. The mill owner, no matter what the cost, displaces the old machinery with the newer invention, which promises improved results.

We observe the same drift within the intellectual sphere. What unsparing critics we are becoming! A discord in music; how it tortures the sensitive ear. Inferior work in art or literature; how it distresses the cultured taste. The standards of scholarship have advanced so rapidly that the graduate of the village high school to-day has more knowledge, and in better form, than the university graduate of fifty years ago. Within the social sphere we find a kindred yearning for a more perfect state. Who of us is satisfied with the present social order? The doctrinaires are dreaming of a coming Utopia where poverty shall disappear and universal happiness prevail. If we reach now to the transcendent perfection, perfect character, the interest deepens. How we are ringing the changes on that word "character." It is the threadbare theme of pulpit discourse. It is the favorite topic of the newspaper and magazine writer. It is the handy subject of the schoolboy's oration. Flawless character! Where will we find it? You have a friend

whom you fondly love. You are never weary of dwelling upon his virtues. You tell me his character is perfect, without defect or stain. I ask, "Do you mean that your friend is absolutely perfect?" "Not quite that," you say. "Of course, my friend is human." No, we shall not find the absolutely perfect in the finite or the human. Would we seek that we must reach upward to the infinite and the divine. God's character is the only paragon. Shall we not then admire him? Shall we not adore him? When I remember that the God whom I adore is not a chill abstraction, but a great palpitating heart in the midst of the universe; that he is so great that he stoops to our human littleness and sets his love upon us; that he gathers us in his arms, and dandles us with parental fondness on his knees; that he inspires in us the longing and the hope to be perfect in our measure as he is perfect; then my exultant soul loathes all inferior glorying, and glories only in the Lord.

Again, there is visioned to my thought a Divine Man.

Nineteen centuries ago, in a stall of the humble caravan-sary at Bethlehem, was born the most wonderful Babe that ever opened its eyes upon this wondering world. We catch scant glimpses of his infancy, and afterward a brief glimpse of his precocious youth, and then the vision fades until, in the ripeness of his early manhood, he emerges from the seclusion of Nazareth to become the focused Brightness of the ages. Since then the preachers and the poets have been extolling him in sermon and in song; but if the hush of oblivion should fall upon all that the preachers and poets have said about him, there would be left enough, in the tributes of unbelievers, to stamp him as the singular character of all time, who had no fellow and can have no successor. What an impress Jesus Christ has left in history! How his "dead" hand has molded the ages!

Sometime ago I had a conversation with a young man who had spent several years in a German university, and

had become sadly tintured with German naturalism. In the course of our conversation he made the remark that it seemed to him unfortunate that the Christian religion was so closely identified with a *name*, "because," said he, "as a matter of course that name will grow dimmer and dimmer until at length it will entirely fade out of human thought." I assured the young man that his misgivings were groundless. The idea that Jesus Christ is to fade out of human thought! There never has been an hour since the advent when Jesus Christ was as much thought about and talked about and written about as he is to-day. Fade out of human thought! He is simply rising to the zenith of his full-orbed glory. He cannot fade out of human thought.

I divide our globe into two great hemispheres. The one is a hemisphere of increasing light; it includes the intelligence, the humanity, the enterprise, the eternal hopefulness of mankind. The other is in the dark shadow. Within it are the congested poverty and ignorance and cruelty and despair of the race. What name shall we give to the bright hemisphere? It has its name. It is not a Bible name; it is not a name used exclusively by Christians; it is the name applied by thinking men of all beliefs. The word that names the bright hemisphere is Christendom. Christ's example and teaching have given to the aggressive and progressive world its name.

I never shall forget my first Sabbath morning in Jerusalem many years ago. I ascended to the flat roof of the house in which I was lodged, to take in the view of the city and its surroundings. Before me in the distance was the Mount of Olives. The whole mountain seemed to speak of redemption, for its sides were spotted with the brilliant red of the Rose of Sharon, as if on its verdant slopes had fallen showers of blood. At the foot of the mountain, and concealed by the city wall, was the traditional Garden of Gethsemane. Within the wall, and in the range of vision,

was the modern citadel or barracks, which is supposed to occupy the site of Pilate's judgment hall. To my right I could see the dome of the Church of the Holy Sepulchre, the reputed place of the crucifixion and the burial. Right beneath where I was standing was a broken column which it is supposed was one of the posts of the old gate of the "Via Dolorosa," through which our Saviour passed on his way from the judgment hall to Golgotha. And then I looked upward, and against the deep blue of that glorious Syrian sky floated the consular flags of the great Christian nations, unfurled in honor of the day. There were the eagles of Italy and Austria and Russia, and the tri-colors of France and Germany, and the Cross of Saint George, and our own starry flag, bearing glad witness that after the vicissitudes of nineteen centuries the wealth and learning and prowess of the world bowed in homage at the feet of the Crucified. But the Christ we adore is not a dead Christ. Ours is a living Christ, the triumphant leader of the living church.

And so there is visioned to my thought a divine movement. This movement is the prophesied kingdom of God. And, as in the distant past, so in our day, this kingdom cometh not with observation. Men do not cry "Lo! here," or "Lo! there." Multitudes indeed are unaware of its existence and its progress. You step on board a railway train; the rumbling of the wheels, the swaying of the car as it rounds a curve, the flitting past of the landscape, impress you that you are rapidly moving. But what is the speed of the swiftest railway train compared with the velocity of our earth as it sweeps in its orbit around the sun? Yet, because there is no straining and creaking and jarring, because the same constellations will be visible to-night as were visible last night, the earth seems stationary. And so the kingdom of God seems motionless to many, yet through the ages it has been sweeping onward with a resistless and

unmeasured progress. And the kingdom of God is gathering into itself every element of good which the world possesses. As on the smelting-hearth the quicksilver separates every atom of shining gold from the worthless slag, so out of all human elements the kingdom of God separates all that is worth preserving, everything that sparkles with the radiance of the Divine.

It is the glory of Christian discipleship to identify itself with this divine kingdom. Perish all worldly ambitions if you and I may be laborers together with God, if we may be components of the heavenly kingdom.

A friend was describing to me recently a sermon he once heard Bishop Simpson preach. That reverend man had been in the old world. He had visited some of the renowned cities of Italy, and had become greatly interested in the triumphs of immortal art. He was especially interested in the grand mosaics which adorn the domes of the old cathedrals, where saints and angels, and even God himself, are represented as looking down from their lofty galleries upon the worshipers beneath. And in his sermon he was describing a picture God was making, not for the dome of a great cathedral, but to adorn the boundless arch of the heavens; not made of little cubes of painted glass, but composed of redeemed and glorified human spirits. In the midst of his description he suddenly paused and, lifting his hands cried, in his own impassioned way, "O God, put me into the picture!" And I fancy a thousand hearts responded, "put me, also, into the picture."

I can sympathize with the warm attachment many feel for the life that now is. Time has dealt gently with many of us. Were it God's will we could wish to live for a thousand years. This earth, which is our present dwelling place, is in many of its aspects a delightful world. We never can forget that our earth has felt the impress of sacred feet. It has been sanctified by martyr blood. It has been beauti-

fied by the radiant life of many a saint. It is the wide field on which Divine Providence is executing his vast designs. We shall not remain here long. Some of us are nearing the harbor's mouth. Our pilgrimage will soon end. But I have sometimes felt the wish that my mansion in the Father's house might have two great windows: the front window I would have to open toward the throne, and the back window to furnish me a wide outlook upon this present world; and I would have this world moored close to my heaven.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.



RECEIVING CHRIST.

BY REV. A. L. T. EWERT, PH.B., M. A.

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"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:11-12.

John's message was both generic and specific. He sets forth Christ's mission as world-wide, yet individual.

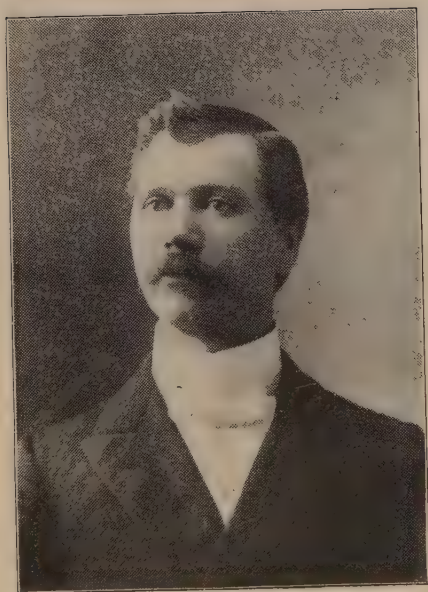
"You know that love
Will creep in service where it cannot enter,"

yet John sought by his intense love to enter the deeper meaning of Christ's life. He succeeded beyond all others, and so reveals to us the "secret of His presence."

To him

"Christ—the one great word
Well worth all languages in earth or heaven,"

was ever real and near. He could not mystify that presence in any way. He would not. Hence, in our text he tells us of the genesis of the Christian life in the simplest form. To many this beginning has been obscure. So many forms and methods have arisen that this text must seem like a new revelation. As the sin-bearer of the world Christ approaches the individual to save him. Hence it was that John exclaims, "But as many as received him to them gave he power to become the sons—children of God." To reject



him would mean an irreparable loss. We sustain one of two positions: we have either accepted or rejected the Christ.

I.

THE SIN OF REJECTION.

That people hesitate is but too apparent. Why they delay, is a question they themselves can hardly answer. It is not so much an unbelief with them, as an assumed attitude of indifference. The credentials of Christ are so clear and strong that the intelligent mind is quick to assent to the historical, but fails oftentimes to accept as a personal, immediate, sufficient satisfaction, power and life the Saviour, mighty to save. The peace men long for is not to be found in the world. The outer will not suffice.

Says one, "Life is what the heart makes it. There are men tossing upon silken couches to whom this whole round world is not worth a flip of the finger; and there are sons of toil and mothers of poverty, tossing up their crowing babes, to whom it is a question whether the New Jerusalem can bring aught sweeter. The kingdom of heaven cometh not by observation of man's outward estate. It cannot be purchased by silver or gold. Wealth cannot bestow it, and misfortune cannot snatch it from us. Grace, broadening, deepening, lifting up the man, changes the face of nature; and wherever the loving, believing heart is, there is the kingdom." Why not accept such a life?

Some reject because they have no feeling. They make emotion the criterion of action. Some have no reason at all. They seem to the manner born. Some have not thought long enough upon the subject. Put all these together and we have the diagnosis, that they are not ready; they want more of self-will; that they want more of the world's pleasures; that they do not trust God; that the heart is not willing; that sin is maintaining control; that the love of the world is supreme; that the pride inherent will not yield; that fel-

lowship with darkness still holds, and that no definite, positive start is being made to break with the past and begin with Christ. To thus withhold in the face of a provision ample, full and free, provided by the Almighty, is indeed a sin, an insult to the God of our being. How sad that in the very presence of the Divine, and the experience of others, we hesitate. Hear the words of St. Augustine: "Too late I loved Thee, O beauty of ancient days, yet ever new! And lo! Thou wert within me, and I abroad searching for Thee. Thou wert with me, but I was not with Thee." So we read in Revelation: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

II.

THE GAIN OF ACCEPTANCE.

Longfellow says, in *Evangeline*:

"Other hope had she none, nor wish in life, but to follow
Meekly, with reverent steps, the sacred feet of her Savior."

Nor can we have aught another hope. The Christian life, like any other life, is a sensible one. If I wish an education, I must educate. If I wish to go somewhere, I must start. This is the genius of Christianity, that it gives us the start and life needed. The philosophy of acceptance is in this, that it separates us from the past. The start is instantaneous. The life is continuous. This is God's method. Human or man-made methods may not be correct or essential. The emotional, agonizing periods frequently seen in revivals may be useful to some, but are not essential. The divine command is, "Follow me." And again, as in our text, "But as many as received him." To receive and to follow is scriptural. It does not depend upon an "altar" or an "inquiry room," nor any special form. These may be helpful to some, but are not requisite to a

beginning. "By faith are ye saved, and that not of yourselves, it is the gift of God." Then must faith be seen in works, without which it is lifeless.

To receive Christ and follow him is to know God's provisions and get into harmony with his method. Our permanent peace can only thus be established. Shakespeare says:

"How sweet the moonlight sleeps upon this bank!
Here will we sit, and let the sounds of music
Creep in our ears: soft stillness, and the night,
Become the touches of sweet harmony."

Without this oneness with the Infinite, one cannot sit in reflection with peace and joy! Our life is too brief to trifle. "We pass this way but once," hence the gain of acceptance is self-evident. No need of explanation. It is God's spirit to be liberal. Without stint does he give us sunshine and shade, rain and growth, seedtime and harvests. Without a worthiness on our part he continues this marvelous provision year by year. So in the economy of grace God freely forgives his erring children, if they come to him and accept the provision made.

In our sins we perish. Under sentence we are doomed, unless we come under the protection of grace. As a heart and volitional act we must meet God's conditions. Then may we go forth in the strength and power of a new purpose and ideal to serve the Lord our God. To receive Christ means a new life.

III.

THE PHILOSOPHY OF THE TEXT.

Having seen the conditions entering into the previous considerations, we approach more minutely the text as a whole. A few things said may be renewedly emphasized. We have come to a point where we need to adjust ourselves to a very definite setting forth of the truth. Christianity is

more and more assuming the practical aspect of life. While it is not solely ethical, yet ethics must prevail. It must be witnessed in our dealings one with another in every-day life. Christianity is not a Sunday garment, but a life of seven days in the week. It cannot be without prayer, but prayer is not the all of it. It must express itself in hymns, but singing beautiful chants and sacred songs is not the all of it. It must or may express itself in ritualism, but this is far from being the all of Christianity. It must or may be seen in fine churches, but its mission is to grace the cottage or log cabin. It came to console, comfort, strengthen, animate, make anew, give hope, and reach beyond the tomb. It helps us to live and then to die.

Young says: "Men may live fools, but fools they cannot die." The rich man heard the voice, "Thou fool, this night thy soul shall be required of thee." This was not because he was rich, but because he was a foolish rich man. So a poor person may be very foolish. Christ came to make us wise unto salvation. This is the burden of John's gospel. Nowhere is it more simplified than in our text.

Two classes are clearly noted, two states of being. That through the mediation of Christ a call is made. A setting forth of God's love and the entreaty. Some rejected. "He came unto his own, but his own received him not. But as many as received him, to them gave he power to become the sons—children—of God." Here, then, is the practical interpretation of a theme around which theologians have battled for centuries.

We thank God for the brighter day wherein we see more clearly the will of God in this matter. It means that allegiance to God is first personal.

Evil and the good are in opposition. To exalt one means the weakening of the other. The kingdoms thus arise, the kingdom of God and that of Satan. The one leads to a recovery of self and happy alliance; the other to evil and

ruin. To be in the kingdom of sin is to deaden the finer sensibilities and harden the heart. However sin may be attired, wherever found it is always the same as to results. It courses through temper, pleasure, desire for gains, or self-will until it consummates itself in destruction. This is illustrated every day. The victims of sin are heard everywhere. Behind prison bars is not the only place to see the fruits of sin. Shakespeare says of sin :

"One sin, I know, another doth provoke;
Murder's as near to lust as flame to smoke."

Another writer says :

"There is a method in man's wickedness;
It grows up by degrees."

The Bible says: "The wages of sin is death."

Now this represents a kingdom. Men are in it until they are out of it. It is a kingdom of graded conditions. Some who are in it are not as wicked as others. Some even fight against the temptation to go deeper into sin. Some are so unconsciously influenced by Christianity that they even admire and love the things of Christ, yet remain where they are, associated with the various members directly and indirectly, because within the domain of the kingdom. If this is realized, the question at once must come, How can I transfer from this kingdom into the kingdom of Christ? "But as many as received him." Here is the transference, simple but complete. There is no need of prolongation of any process of outer struggle. The question is, have I accepted the provision, and do I from the very present promise to go forth in the new kingdom? This may melt the heart. It may produce emotion when we take in the love of God, and the guilt of sin. It may be a quiet, calm, deliberate step, which is enough if now you continue. A young lady

began thus in my meetings a year ago. She was greatly troubled. She wanted feelings—emotions like others she had heard testify. This, however, did not come. She nevertheless joined the church and kept on. This year, in meeting, she exhorted others to not doubt about feelings expected and not realized. “Go forward,” said she, “and serve Christ, and the heart will be filled with peace and joy.”

Thus in receiving Christ as the text indicates, is a turning Godward, a transference of kingdoms, and a joyful continuance will initiate a life that forever will be a benediction and a blessing.

It was perhaps with a sense of this delight that Charles Wesley wrote:

“Raised by the breath of love divine,
We urge our way with strength renewed;
The church of the first-born to join,
We travel to the mount of God;
With joy upon our heads arise,
And meet our Savior in the skies.

Here we have fellowship, conduct, anticipation. These belong to the new kingdom. We have fellowship in a new enterprise and work; we have conduct as an evidence of renewing grace; and a hope for things to come. With such a diagnosis of sin on the one hand, and an adequate Christ on the other, it would seem that the people would hastily decide to leave the old abode of sin and turn toward the new life and him. As

“A sculptor wields
The chisel, and the stricken marble grows
To beauty,”

so in coming to this new beginning, it is that we may live and grow in Christ, to beauty and usefulness.

We live in God’s outer world. It is full of grandeur and utility. A thousand wonders arise daily. We are reminded

of the inexhaustibility of this great storehouse. How liberally God gives. How kindly he continues to give. Would it not be cruel to ignore the giver? Oh, fall upon your knees in adoration and thanksgiving! Let your appreciation concrete itself in deeds. Then shall your life beautify itself for eternity, as well as to radiate blessings upon others as you go.

In leaving the old kingdom of sin we are generally exhorted that it must be because of much repentance and sorrows for sin, a pungent conviction, and many other things. I wish, however, to say that the great consideration is the actual departure from sin, and the entrance into Christ's kingdom. Whatever the motive may be, do not allow any side issue to deter you. If you have no great repentance, have you fear? You may leave the old ranks because of fear. It is not the highest motive, but it is a motive, and will lead to something better if only it causes action. Let the fear of death and judgment lead you to Christ. Do you like bad companions? Then think of the associates in the kingdom of sin, and flee that you may become associated with Christ and his followers. You will then rise to a truer estimate of redemption and adoption. Various churches have different methods. Much stress is placed by these upon their respective essentials. That may be well enough, but let none of them hinder you from a simple, direct coming to the Lord. There may be outer signs of an inward grace, but be sure to make more of the inward grace than the outer forms. When God speaks, listen! He informs us now by his word that we have violated his law. This we but too truly know, and hence readily agree with the rest that we are "all guilty before God." In our sins we are not qualified for heaven. In going to prepare the "many mansions" he first came to prepare us. Hence, our preparation for heaven begins with—"But as many as received him."

If a physician should die in making a correct diagnosis of a disease, and leave a sure remedy; then if we all took that disease and could be cured in no other way, would it not follow that he died for all, and that each one would have to personally receive and take the remedy in order to live? This is the picture of Christ, sin, and you. In this way is he related to you as a Saviour. By our choice, be it at the altar or chair; in the inquiry room, on the street, in the field, at the bench, in the store, anywhere, you can approach and receive the Christ as a personal gift of God. Let this message go forth. Let the children be early brought to the Christ. It is a sad business to allow the children to first go in the way of sin, and then try, through revival effort, to win them back in order that they may know what they are doing and have an experience to tell. What a delusion! Let the children receive Christ. "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Vain folly to be wise above the Maker.

Milton, years ago, said:

"The childhood shows the man
As morning shows the day."

The hope of the future church must largely be found in the childhood of to-day.

A FINAL WORD.

Tennyson wrote:

"Men may rise on stepping stones
Of their dead selves to higher things."

We are sure this century is higher than any of the past. So Christianity is advancing to a higher view of what the church should be and do. The old self of yesterday may well die for the new life of tomorrow. The stepping is to be done now. In our text we are to receive Christ because the higher must lift up the lower.

Further, the Christ is life and character. Paul says: "If any man have not the spirit of Christ, he is none of his." In receiving Christ we receive the ideal—the type to which we belong. Let that ideal, the objective, become subjective, working in us and through us the essentials necessary for the largest and most useful life; blessed now and blessed beyond. This will beget within us an affinity for heaven. Receiving Christ will mean heaven begun and continued until we shall enter heaven with a heavenly preparation. That is the exact schooling we all need. To receive Christ is to be identified with him. His purposes are extensive. The apostolic school has grown. All his disciples are numbered in the army of workers.

First, the work in us: taking off the rough edges, conforming the will to his, making the disposition lovable and the character strong. Then, secondly, the work through us: influencing others consciously and unconsciously, making our lives a benediction by doing the best possible in our sphere. Thus will the essence of the gospel be fulfilled in us. The life of true value and excellence will undoubtedly call for denials and effort. It is the life of no importance that simply drifts with the crowd or tide. To receive Christ is to get an inspiration that will inspire and quicken the upward trend. Oh, for a deepening of this work of grace! The Christian life pays all along the way. It is really all gain and no loss. It dispenses with the worthless and inferior, and seeks to assimilate the good, pure and helpful. Above the vacillating, passing and glitter will shine with splendor undimmed the luster of a noble life begotten in Christ.

"Here is my heart, my God, I give it thee;
I heard thee call and say—
Not unto the world, my child, but unto me,
I heard and will obey;
Here is love's offering to my king,
Which in glad sacrifice I bring,
Here is my heart."

THE VICTORY OF FAITH.

BY REV. WM. T. BEADLES.

Presiding Elder Quincy District.

"I have overcome the world."—John 16:33.

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—I. John 5:4.

In a little upper room in the city of Jerusalem, nearly nineteen hundred years ago, a few men were gathered together. They were thirteen in number. I need go no further in the description of the scene; you are all familiar with it. Poets and artists have lent their aid to the historian to render it immortal. Even superstition bears witness to this gathering, and insists that the number is at all times and in all places unlucky. It is the closing night of the earth life of Jesus Christ; tomorrow he is to be lifted up, to die, and though after he rises he will remain a short time on the earth, he will no longer be subject to the conditions that mortals must endure; no hunger, no tears, no pain, "after that he has risen." We have visited, by faith, this room many times; let us enter it now and listen to his voice for we shall hear the tenderest words that ever fell from the lips of him who spake "as never man spake." The supper is finished, the traitor has gone out, I think, before the Master held that last heart to heart conversation with his disciples. These words to which we are listening, we shall need all through life. We need them when we enter any home into which sorrow has come. Who would try to comfort the mourner without them? "Let not your heart be troubled: ye believe in God, believe also in me. In my



Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself ; that where I am, there ye may be also." "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself : but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me : or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto my Father." "Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

It is vain to try to select from this wonderful conversation, words that will give us the true idea of its wondrous power and beauty ; we must hear all ; and then listen with bowed head to the prayer, and join if we may in the hymn, before going out into the darkness, the sin, the sadness that is to follow.

Did you ever ask yourself, how this wonderful conversation was preserved in its entirety for us? There were no stenographers present. And yet who that has read it doubts but that every word uttered is preserved. Seated close by the Saviour, leaning on his breast, was John the beloved disciple, then a young man ; and every syllable that fell from the lips of the Master was, by the Holy Spirit, indelibly impressed upon his memory, so that years after, years that had seen most of his companions of that night give up their lives because of the truths they had published to the world, he writes them down for the comfort and encouragement of the church of all lands and ages. We desire to-day to gather from the closing words of this marvelous "Man of sorrows" some thought that will help us in the conflict,

of which they tell us, some comfort in the sorrows which they felt, and of which we, too, are partakers. Hear them: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer. *I have overcome the world.*"

These are strange words, if listened to "with merely human ears." In a few hours the speaker is to be dragged from place to place by the rabble, buffeted, spit upon, mocked, scourged, and crucified. What world had he overcome? Not the political world. The intrigues of the Roman politicians were going on without interruption, so far as this despised Rabbi was concerned. Not the social world. Its revelry and rioting had received no perceptible check. Not the commercial world; could the overturning of the tables of a few money changers be called a victory? Was the world of art, of literature, of music, aye, even of religion, overcome? Not at that hour; his life and marvelous works seemed to have scarce touched any of these.

But the words were none the less true; he had overcome the world. He had entered into the world of corruption and injected into it the germs of purity, that should conquer the corruption. He had entered a world black with hopeless darkness, and lighted a torch of eternal hope. He had come to a world of sorrow, and brought with him an ineffable joy; he had brought with him a love strong enough to overcome the hatred that cursed mankind. The beloved disciple who heard and recorded the declaration—"I have overcome the world"—years after, in his letter to the churches, tells us what world Christ has conquered. Ist John 2-16, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world." Here we have the world trinity that opposes God, the world that Jesus Christ had overcome.

He had met the prince of this world and had overcome

him. It was a memorable conflict that occurred after his baptism, when "he was led by the Spirit into the wilderness to be tempted of the Devil." We remember the first onslaught, the forces of "the lust of the flesh" assailed him; he was hungry; for forty days no food had passed his lips. "If thou be the Son of God command that these stones be made bread." The lust of the flesh? Yes, he was the Son of God, but he was man, *The Man*, and to retain his sonship he must overcome the "lust of the flesh" that had conquered our first parents, and left them bruised and helpless. Must not a man have bread? Not necessarily; he must overcome the lust of the flesh, he must "live on every word that proceedeth out of the mouth of God," if the divine is to be retained within him. What multitudes are overcome by the lust of the flesh! We must have bread, is the plea of thousands that engage in a business that curses mankind. We must have bread, is the excuse for breaking almost every command of the moral law, but Christ suffered hunger, overcame and retained his sonship. "Then the Devil taketh him into an exceeding high mountain, and sheweth him all the kingdoms of this world and the glory of them"; the legions of the lust of the eyes are now upon him, but he overcame. Millions have gone down in defeat before this temptation; it appeals to every instinct in humanity that urges us to seek honor, glory, wealth, power. All these are to be gained, but lawfully. Thanks be to the Son, he overcame, and made it possible for us to overcome. Again from the pinnacle of the temple, he would have him assert arrogantly his Divine power; he even quotes the scriptures, as if to say, "if you do not this thing you are afraid to trust your Father." The pride of life, the temptation to be presumptuous, I am a child of God, hence I may do this thing. I may court this temptation, I may risk this allurements, I shall not be overcome. Is it not wonderful that John, who,

in his gospel makes no allusion to the temptation, should be the one of all the evangelists to thus epitomize them years after, and after he has told us what this world was that Christ had overcome, he tells us the blessed truth, strengthens us with the blessed assurance that "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." This comes down the ages to us like the clarion call of the bugle. There is a conflict. It began in Eden, and the World was victor. In the providence of God the battle is on. The whole history of the race is a history of conflict, of battle, defeat, victory. This is literally true so far as written history is concerned. I have in my library, in several volumes, a history of the world. Take out of it all that relates to war, carnage, the struggle of nation against nation, and all the balance can be put in one volume, all that relates to art, science, the progress of literature, everything is but of minor importance, or else is capable of being written with less detail, and war, conflict, struggle, fills the pages. This struggle between nations is not all that reminds us that we live in a world where force meets force, and the struggle for the mastery is constantly going on. The morning advances, its army sends forward its gray scouts followed by its golden columns, and drives back the dark regiments of the night, only in turn to be driven again by them. The sun shoots its golden javelins into the face of the north wind, and puts him to flight, only to have him return again and renew the conflict; thus victory and defeat has alternated ever since creation's morn. I stood one day on the rocky shore of the ocean; a gale was blowing toward the land; the great waves, like white helmeted regiments, charged against the rocky fortress of the coast, only to be hurled back in confusion. I thought, this, then, has been going on ever since He said: "Hitherto shalt thou come and no further, and here shall thy proud waves be stayed." But the history of the real conflicts have not been

written. The struggle for the victory of the soul, over the world within man, this is the real conflict, and the Master assures us that "in him we shall have peace." That he has "overcome the world." And the beloved disciple tells us that the "victory that overcometh is faith." Faith, wondrous word, wondrous power—what is it? Like every great force it is invisible. What it does can be seen; what it is can only be judged by what it does. I boarded a train one day, and was taken rapidly across the broad prairies of Illinois: night came on and I sought my berth and slept. In the morning no prairies were to be seen, we were in the mountains of Arkansas; another day and night and we are sweeping across the broad plains of Texas; another day and night, more mountains; and then the arid plains of Arizona, and the desolation of the saltine desert. We retired early that night; all was so desolate we would forget it; we woke next morning in the land of flowers and gold. But little more than half a week had elapsed since we had left the snow, the sleet, the north wind; hundreds, thousands of miles have been traversed; we have seen the splendid engines, have noted the elegant cars in which we traveled, but we have not seen the power that has transported us so swiftly to this earthly paradise, and we shall never see it, it is invisible. I desired one day to speak with my friend. He was two hundred miles away, but I called him and he answered me. I knew it was the voice of my friend, but I did not see the strange, subtle power that carried my voice to my friend and his to me; I shall never see it; it is real, but unseen. So, too, one day, by faith, I stood and around me was impenetrable darkness; I listened and a voice spake—"Let there be light," and lo the eternal fingers pushed back the darkness, and I saw—Chaos, emptiness; I looked again and the firmament appeared at his command, and the waters were gathered together, the dry land appeared, vegetation sprang up, the sun's golden rays burst through the mists; the birds flew

through the air, and twittered in the branches of the trees; the beast of the forest appeared, and the fishes swam in the waters; I was there, by faith, when this was done; "By faith I understand that the worlds were framed by the word of God, so that things that are seen were not made of things which do appear." Do you tell me that ages were consumed in the consummation of these things? I care not; by faith I am immortal.

I stood one day, by faith, at the base of a mountain; its top was hidden by a great cloud and the lightnings were flashing across it in zigzag lines; the thunder's peal after peal seemed to shake the mountain to its center. Around me were a vast multitude of pale-faced, shuddering men, women and children. Above the cloud was Moses, the man of God, receiving from the eternal hands the tables of stone on which God's finger had written the law that was to govern his people. Once more, by faith, I stand on another mount; a cross is planted there, and on the cross a bleeding victim hangs. By faith I have followed him from the little upper room to the garden; I have seen the mob as it closed round him; I have followed him to the judgment hall; I have witnessed every act in the terrible tragedy that is now reaching its fearful culmination; I hear the prayer, "Father, forgive them, for they know not what they do;" I hear him cry, "It is finished." He is dead. But this is not all, I am in the Garden when the angel rolls back the stone and I see him come forth; I am in the room with the disciples when suddenly Jesus appears in their midst and speaks to Thomas: "Reach hither thy finger and put it into the prints of the nails in my hands, and thrust thy hand into my side, and be not faithless but believing." I am with them when they go out to the mount and he tells them, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part

of the earth." I watch with them the ascending form till it is hidden from view; I still gaze upward till suddenly, two men in white apparel stand by us; I hear them say, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Tell me: if I have this faith, can the world overcome me? I believe, and believing have life. This faith is faith in a personal, an eternal Saviour, a Captain of salvation that has never been defeated. Among his last words were "Lo, I am with you even to the end of the world." I believe he is with them that trust him. It is only when we doubt that failure is possible. I was never in the army of my country. I have never been on a battlefield when the battle was raging, but I have heard old soldiers say that faith in the commanding general meant everything. I have read of that terrible day when the Union forces were driven backward by the confederates, when the retreat became a panic, and the men were rushing pell-mell, each seeking personal safety. Sheridan, who had heard of the disaster, mounted his horse, and as he met the first stragglers, drew his sword, crying, "Face the other way, boys; face the other way." The fleeing men halted, faced about, and soon the defeated men were forming for victory. Faith in their leader worked the mighty miracle, and gained the victory.

Have men this faith which gives victory over the world now? That the apostles and fathers and martyrs of days gone by had it is beyond doubt. When Luther stood before the diet at Worms, alone, over against him a corrupt church that is almost omnipotent, as we hear him say, "Here I stand. I can do no other, God help me—Amen," we have no doubt that he possessed a power that has delivered him from the world. Whence came that power? We remember his long struggle with himself and his corrupt surroundings. We recall the mortifications of the flesh, the penances,

which culminated when, at Rome, he was wearily climbing, on his knees, Pilate's stairway; and there came to him these words of inspiration, "The just shall live by faith." We know that from that hour he was transformed into a conqueror. Faith. Mighty faith! Victorious faith, from that hour, was to be the motive power that would control his life and bring about the great reformation that shall culminate in complete victory.

We, who, under God, are the spiritual sons of Wesley, cannot forget the struggles of that earnest man, the spiritual conflicts through which he passed, the defeats he suffered, until that evening—Wednesday, the 24th of May, 1738,—when he says: "I went very unwillingly to a society in Aldersgate street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ alone, for salvation; and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.

"I began to pray with all my might for those who had, in a more especial manner, despitefully used me and persecuted me. I then testified openly to all there, what I now first felt in my heart. But it was not long before the enemy suggested 'This cannot be faith: for where is thy joy?' Then I was taught that peace and *victory* over sin are essential to faith in the Captain of our salvation, but as to the transports of joy that usually attend the beginning of it, especially to those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will." Who that reads these words can for a moment doubt that Luther and Wesley were conscious of victory over the world? Conscious that through faith they were conquerors. Has the church left these landmarks? Are we to turn aside to something else to give us

victory over the world? Or is faith, living faith, in the crucified and risen Lord, to still inspire us, till not only shall the world within us but the world without us, be overcome? This outside world is not able to see our faith, but it can see the results of it, and it will acknowledge its excellence, nay, must wherever such excellence is manifested. There are no new problems to be solved by those who are followers of the Master, since he told them, "I have overcome the world," and there are no new forces, by which the world is to be overcome. The man who believes is the conqueror. When I ascend to the heights to which faith leads me, I not only am able to see the eternity of the past, but the eternity of the **future** is spread out before me. When I gaze with John on those who have "gone up through much tribulation, and who have washed their robes and made them white in the blood of the Lamb;" when I behold "the great white throne and him who sits thereon" and remember that he was "a man of sorrows and acquainted with grief"—remember that he said "He that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne"—though I may not know what power and grandeur these words imply; if I believe they are spoken to me, and are true, what sorrow, or grief can gain the victory over me? When the struggle with fleshly appetites presses me sorely, I shall never be defeated so long as I remember that he has said, "To him that overcometh, will I give to eat of the hidden manna;" and "of the tree of life that is in the paradise of God." To the believing poor, to whom is denied in this life even the barest necessities, what a stronghold of defense is this, "To him that overcometh, the same shall be clothed in white raiment: and I will not blot his name out of the book of life, but I will confess his name before my Father and before his angels." They have been, and are, unknown. The temptations which have assailed them are many and strong. The battles they have

fought have not been recorded by the pen of the historian. The victories they have won have not been the theme of the poet, or immortalized by the brush of the painter, but with an unfaltering faith, they have fought and overcome, and their names are recorded, ready to be revealed when the Father shall acknowledge their unsullied glory, their heavenly citizenship, their eternal sonship. Do you say it is an element of weakness, to thus look forward to the crowning day? I may be wrong when I say that without such a prospect before it the soul stands helpless before the world. I know that "respect to the recompense of the reward" has proved the sheet anchor of many a storm-tossed soul. If "The Author and perfecter of our faith" himself needed, "the joy set before him" to enable him to "endure the cross, and despise the shame," much more we, in our conflict, must have our joy, our reward set before us. And this joy is before the one who by Divine Grace is able to say, "I believe." We do not charge with weakness the toiler, who when his strength falters, places before his mind's eye the happy home, the smile of his wife, the prattle of his children, in order that he may have strength and courage to complete the labors of the day. It is this for which he is toiling. Take from him the incentives that urge him forward, and if he labors at all his labor is that of a slave. It is faith in the future and what it will bring as a reward that prompts the hearts of men to risk fortune or health or even life in the pursuit of a given purpose. It was faith in the existence of land beyond the waters of the unknown western ocean, that gave to Columbus the courage to endure the hardships, the self denial, that were forced upon him till at length he overcame, and made his name immortal. If faith wins victory for the merchant, the toiler, the discoverer, why should the Christian falter in his contest against the powers that seek to rob the soul of its birthright. This is the victory—have we among us those "who have overcome the world"? I

know a young lady, one who has loving parents, a happy home, in which are to be found the refinements, and adornments that make it doubly dear to her. She has been reared tenderly, and has those graces that would command admiration in any refined company. I saw her as she sat holding the hand of a little waif who had been sent to the Home and School; the little fellow was "nothing to her" the world would say. Yet they told me that she had sat by that bed night after night, caring for the little sufferer, for Christ's sake, without hope of what the world would call reward. No mother or sister ever was more devoted than she. Tell me, has she not overcome the world? Can fortune, fashion, fame, draw her from that bedside? No; filled with that same Spirit that was in the Master "she has overcome the world." Where is thy faith? Is it in the omnipotent power and mercy of God outside of your soul, or is it in the indwelling of that Spirit within you which causes you with Paul to cry out, "I can do all things through Christ which strengtheneth me"? It is well to sing, but not too long,

"Oh, to be nothing, nothing,
Only to lie at his feet;
A broken and empty vessel
For the Master's use made meet."

It will not do the world without us any good to lie "broken and emptied at his feet," and I do not believe that he wants us to lie thus. We have had too much of this kind of salvation that receives everything and does nothing. It is a false humility born of a lack of faith that is ever singing thus. Far better is it to exercise that faith which God has given us, till we can sing:

"Stand up, stand up for Jesus,
Ye soldiers of the cross;
Lift high his royal banner:
It must not suffer loss;

From victory unto victory
His army shall he lead
Till every foe is vanquished
And Christ is Lord indeed.
Stand up, stand up for Jesus,
The strife will not be long,
This day the noise of battle,
The next the victor's song;
To him that overcometh
A crown of life shall be.
He with the King of glory
Shall reign eternally."

Would you have this faith which overcomes the world? Then study carefully what victories it has secured for those who exercised it in the past. Study prayerfully the splendid promises, that its Author and perfecter has given to those who have enlisted in his service. When you have found what these promises are, "venture on them." Exercise the faith you have and it will increase. Faith is the gift of God: so is bodily strength, and he who would grow stronger must exercise the strength he has. It is as useless to repeat "Lord, increase my faith," as it is to pray the Lord increase my muscular strength, without exercising that which we already possess. I believe. What power can prevail against Him that believeth? Oh, ye fearful ones, read once again the eleventh chapter of Hebrews. Go again to the little upper room and listen while he speaks. "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." "I have overcome the world." So far as he is concerned the conflict is ended. From henceforth he sits, expecting until "his enemies shall have become his footstool." So far as we are concerned, the conflict is on and we are victor, or vanquished. Victor if we have that faith that works by love and purifies the heart. Vanquished if we refuse to exercise it and find the world still struggling with

us and often overcoming us. "By faith we stand, by faith we have peace with God, by faith we have access to this grace wherein we stand." As we glance backward and see the triumphs of faith in the past, as we look round us and see the men and women who by that same spirit that was in Christ have overcome the world, within them, and are fast bringing to the feet of Jesus the world around them shall we falter, or fail to remember that their God is our God, the power that God has given them to do their work, he will give us to do ours, can we falter?

And finally, as we by faith realize that those old heroes of the past are watching the conflict, and above all that Jesus the Captain of our salvation knows that if we endure to the end, we shall be crowned victor, is there one among us who is not ready to say with Paul, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received, of the Lord Jesus, to testify the gospel of the grace of God"?



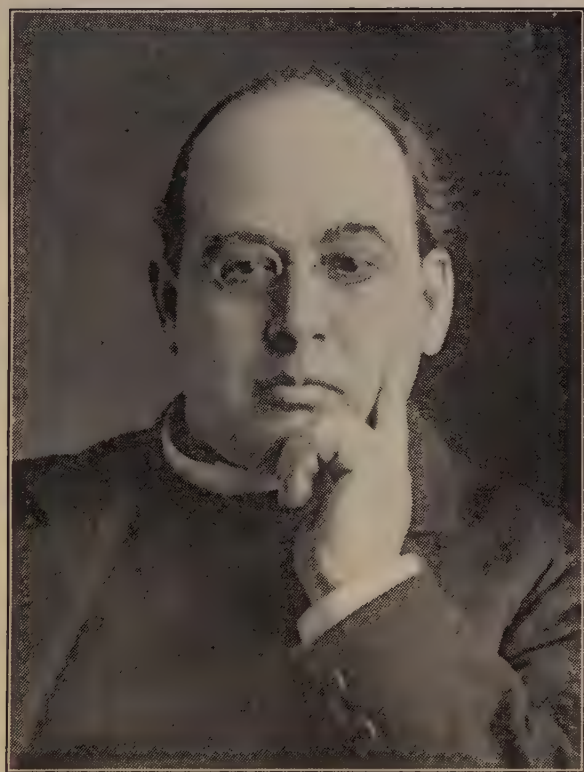
A NEEDED EXHORTATION.

BY REV. EZRA J. DURHAM,

Pastor at Macon.

"That they may adorn the doctrine of God our Saviour in all things."—Titus 2:10.

To set up Christianity as a client and defend it, or to argue for the authenticity and integrity of holy writ, are both very much like lighting a candle, and by its feeble light searching for the sun at noonday. Especially is this true in a Christian land, where most of the people recognize the genuineness of the Christian Revelation, though they do not obey its sacred truths. For this revelation is accepted by all the best of humanity as containing the only perfect code of morals and rule of life extant. Its statements alone reveal to man his real condition, the source from which aid can come to him, the only method by which this aid can be secured and the desired spiritual result achieved. All that is recommended to me for my good is either false or true. There can be but one true religion. The statement made by Jesus Christ, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" is just as true of religious systems and corrupt forms of Christianity, as it is of individual character. The Christian revelation succeeds in accomplishing its mission of liberating and transforming the race, while all other systems fail. Christianity in its most simple and spiritual form stands the test of the severest trial. Hence we use this revelation as the test of all other religious systems. But we find "Honest Skeptics," like Thomas, who, while they are acquainted with the per-



fection and beauty of revealed truth, call for other, or more palpable proof. They are acquainted with this truth in its abstract form, what they desire is, to see the truth a living force. Such men naturally turn to the lives of professing Christians for this type of evidence. But why do they examine the lives of professing Christians? Because a Christian man declares by his very profession of Christianity that he has tested, and is testing daily, that which the Bible recommends, and is proving its truth in his own experience. Hence we see the necessity of an upright life on the part of the Christian, if for no other reason than the furnishing of this type of evidence. The needy world around us, our own spiritual interests, and the blessed God who saves us, all demand this consistency on our part. It is the greatest need of the Church to-day. Without this consistency Christianity fails in its most important mission in many cases. Why does it fail? Because men who are sinners are seeking for an excuse to cover their sinful lives, and for not becoming Christians. Seeing these imperfections of fallible men, they at once construe them as being the failures of Divine truth, and then declare the Divine plan of salvation a failure; having found, as they suppose, the excuse for which they have been seeking. It is therefore very easy to concede the necessity for such an exhortation as this contained in our text.

Titus was a Gentile, converted under the labors of Paul, who became one of his most intimate companions. He made many journeys with the great "Apostle to the Gentiles," and at the time of the writing of this Epistle he had been left by him to complete the work of organizing the Church in the Island of Crete. The object of this letter is to advise Titus in this important work, and, through him, to lead the followers of Christ in this Island to a true conception of Christianity, and to a consistent following of Christ.

A careful study of this text will lead us to consider two great facts.

I. THE FACT OF DOCTRINE.

Now notice that Paul says doctrine, "Adorn the doctrine," not doctrines. He stands in marked contrast with many men who consider themselves Apostles: and with many organizations which claim to be the only depository of truth among men. These talk about doctrines, but Paul, who was given a personal revelation of Jesus Christ, says doctrine. He saw God's revelation of Himself, as given to him in person, and as recorded in the inspired history of the revelation, as one concentric whole: pointing the helpless sinner to a pitying, loving, helping God. From the first gray dawn of revelation's morning in the garden, until its noonday glory was reached in the upper room, at Pentecost, it was one doctrine, glorious in its completeness, "The doctrine of God our Saviour." It mattered not to him in what garb the message came, or, by whom it was delivered: whether in cutting terms by uncouth and fiery reformer, flowing in limpid stream from lip of poet never since equaled, hymned by shepherd harpist, or chaste and pure from lip of him who "Spake as never man spake": it was the one doctrine, the one message of love from condescending God to sinning man.

These modernizers look upon it as divided into molehills of doctrine, pointing men to their little creeds and exclusive isms. As though the real object and end of Christianity was—to build up, and find its center, in their ecclesiastical headquarters. The tendency with many is, to narrow down into—what this man says, or, this church holds. To discuss doctrines and dwell upon nonessentials, while "My people are destroyed for lack of knowledge."

What God says, what he requires, these are important. The desire of God, his great heart-throbbing desire, is, the salvation of man. This is the real object of his doctrine and should be the chief aim of his followers. To lead men from

sin to God is the aim of all true religious work. This end can only be accomplished as consecrated attention and effort are applied in disseminating "The doctrine of God our Saviour." This universal desire and demand of God is not only necessary to us all, but is the chief demand of our own natures. The throbbing heart of the race cries in anxious desire "Oh, that I knew where I might find him!" "Show us the Father, and it sufficeth us." As this "Glorious Gospel of the blessed God" is presented in its simplicity and purity, men are led to its fountain, and find shelter in its bosom. As the sinner, feeling the burden of his sin and desiring relief, comes to his mercy-seat, and, giving up his sin and trusting in God, he feels the burden rolled away, and realizes that the mantle of Christ's atonement covers him. As the Holy Ghost with transforming power not only heals, but plants a new life within him, he realizes that "The darkness is past and the true light now shineth." He can now look into the face of that one whom he formerly feared and exclaim with joy, "Abba Father," "My Lord and my God." As he marches joyfully onward, Godward, upward, "Hungering and thirsting after righteousness," "Denying ungodliness and worldly lusts," living "Soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," he is willingly led to surrender all to God in consecration, the same Holy Spirit leading and guiding him "into all truth" and sealing the offering which he makes, and he himself is lost in love. He is now filled with the Divine fullness and possesses "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." This blessed "Doctrine of God our Saviour" has become a part of himself. Blessed be God how graciously he saves. His plan faith-

fully tested, never fails. How perfectly did the Psalmist describe the blessedness which comes to a soul when he sang "He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord." Again, "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of the people."

II. THE FACT OF DUTY.

Privilege always brings responsibility. The possession of treasure always necessitates care and watchfulness. So the Apostle exhorts the Cretian Christians, through Titus, in the language of the text.

But why did this church need such vigilant care and earnest exhortation? Because its members had been digged from the lowest pit of heathen depravity; called forth from the blackest night of beastly living. The Cretians were characterized by insincerity, falsehood and gross living. "One of themselves, even a prophet of their own, said, 'The Cretians are always liars, evil beasts, slow bellies.'" (Titus 1:12.) So that to be called a Cretian, became synonymous with being called a liar. Many of the members of this Church were slaves, and slaves, at that time were usually dishonest. We are told that servants were then so dishonest, that they were commonly designated "thieves." Hence there was danger, lest their religion should degenerate into a mere hollow sham; and they should become corrupted from the purity and simplicity of the Gospel. These were the principal reasons for this exhortation, at the time of its delivery.

But are we, the Christians of the Twentieth Century, free from fault? Is there not as much need of this exhortation to-day as at the time of its first writing and delivery?

Do not the professing Christians at the present time cultivate habits just as harmful, and follow tendencies just as evil as any found in the Cretian Church? And is not this especially true when the advantages under which men are placed to-day are considered? After all, does not the Church at the opening of the new century need the same teaching, in kind and quality, as was needed in the Apostolic Age? This duty therefore is a personal one, from which there can be no exemption. It comes just as directly to us as it did to the flock under the care of Titus. And, if its performance was possible to them, how much more so to us.

It must be remembered, however, in considering this important duty, that there must be objective before there can be subjective adornment. The power of this "doctrine" must be experienced in the heart before it can be manifested in the life.

1. *Objective adornment.* The man as adorned by the doctrine. Behold him, sin stained and helpless, an outcast and defiled, in "an horrible pit," and sinking deeper into the "miry clay"; then see him, with his "feet upon a rock," cleansed, a new life breathing in and through him, his goings established, "a new song" in his mouth, "even praise unto our God." This is the work of this doctrine, and it accomplishes its mission. Examples of this blessed work are seen all around us. The drunkard, the fallen and degraded one, the self-righteous Pharisee, the opinionated moralist, are all rescued and transformed by this "Glorious Gospel of the blessed God." The Demoniac of Gadara, Mary Magdalen, Matthew the Publican, Saul of Tarsus, John Bunyan, are only specimens of ever recurring classes. The blessed relation, into which the redeemed soul is brought with God, is the greatest adornment with which it can be clothed. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with

him, that we may be also glorified together." Rom. 8:16, 17.

2. *Subjective adornment.* The "Doctrine" as adorned by the man.

Can man add to the Gospel, and by so doing adorn it? No.

Some things are so pure, so perfect and beautiful in themselves, that an added element obscures rather than reveals them. Can art add purity or beauty to the spotless lily? Can it bring richness to the glossy leaf by changing its tint? The unsightly pebble, cut and polished by man's ingenuity, resulting in the sparkling diamond; the bar of gold, shaped and polished by the hand of the artisan, each seem to have reached the acme of art. It does not seem possible to add to any of these, as single things, any adornment whatever, but by a judicious combination, they may each be made to appear in added beauty. By surrounding the lily with the wreath of glossy leaves, we cause the perfection of both to stand out more fully before us. So the lustrous diamond, set in the burnished gold appears more brilliant than ever.

It is impossible for man to add anything to this "Glorious Gospel" by way of adornment, for God looking down in satisfaction says: "This is my beloved Son, in whom I am well pleased; hear ye him." And the Son himself reveals the fact of a complete Gospel, in his commission to his disciples "Go ye." While we cannot therefore add to the Gospel, we may adorn it by revealing its results. We can make its power on our hearts and lives visible. Can clothe its precepts, privileges, inward spiritual power, with outward conduct becoming its purity and dignity. Can embody the glory and the grace of this unseen power in our daily walk and conversation. It is possible to so walk with God in spirit that we reveal him in our active lives. Man can come into such fellowship, and live in such intimacy with God, that his life will be an open book, in which all who are touched by his influence will read the secret of his purity. Men may

refuse to accept our creed, they may even reject our Bible, but they will "take knowledge" that men who live thus "have been with Jesus." Such lives are living epistles "known and read of all men." Such conduct will reveal at once both the object and the result of the Passion of our blessed Lord, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

"Oh; let our love and faith abound;
Oh, let our lives, to all around,
With purest luster shine;
That all around our works may see,
And give the glory, Lord, to thee,
The heavenly light divine."



THE SECURITY OF THE RIGHTEOUS.

BY REV. W. F. SHORT, D. D.,

Presiding Elder of West Jacksonville District.

"The Lord of hosts is with us; the God of Jacob is our refuge."
—Psalm 46:7.

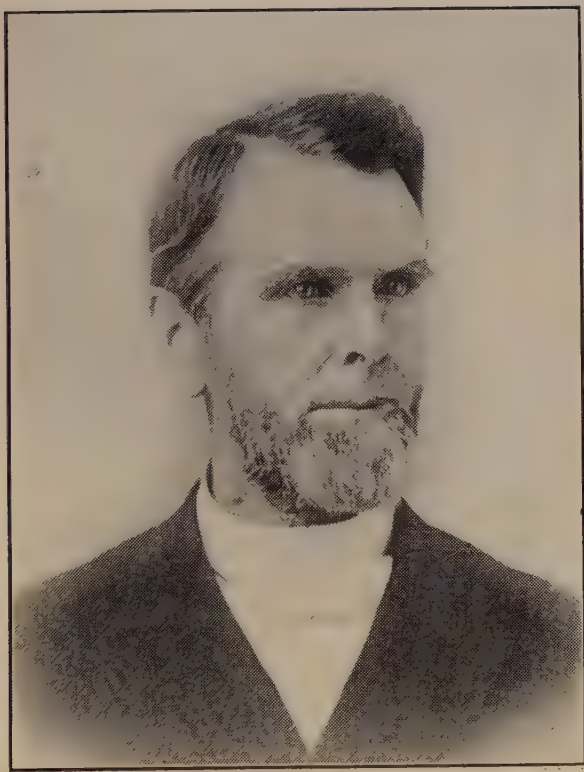
Biblical scholars have suggested many interpretations and conjectures of the occasion and authorship of this remarkably poetic and sublime Hebrew hymn. It was probably written over five hundred years before Christ. Some suppose that the occasion was an earthquake that occurred on the night that Sennacherib's army was destroyed, from the physical disturbances described in the second and third verses:

"Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

Other learned biblical commentators have supposed that the convulsions described in these verses refer to political disturbances like those that occurred in the Persian empire after the death of Cambyses when the Magi usurped the government.

The very ancient opinion that it was composed on the occasion of the deliverance of Jerusalem from Sennacherib's invasion is very probable; while some think that it was composed by David over his victories over the Ammonites and Syrians.

But the date, the occasion and the authorship of this ancient and truly sublime ode will always remain matters of uncertainty.



Whatever the historical origin of the Psalm may have been, it may be interpreted as a prophetic declaration and proof of the permanence, resources and final triumph of the church.

Converging mountain streamlets and brooks formed the gently flowing Shiloh that watered Jerusalem. The poet saw in this the suggestion of the churches' source of the "living waters" whose ceaseless flow should extend and enlarge till its refreshing presence would meet the needs of humanity's thirst. "There is a river, the streams whereof make glad the City of God, the holy place of the tabernacles of the Most High." Raging heathen, and unholy kingdoms are powerless before the God who dwells in our spiritual Jerusalem; "God shall help her, and that right early" to universal dominion. The exhortation of the Psalmist is peculiarly descriptive and applicable to-day, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of Hosts is with us; the God of Jacob is our refuge."

While the primary aim of the writer of the Psalm was to set forth in poetic imagery, the church's state and resources as interpreted in the foregoing, yet without violence to its meaning my text may be regarded as descriptive of the confidence and security of the believer. God takes care of his church by taking care of the individual. The protection of the concrete could not exist without the protection of the abstract, of the universal without the individual. Inspired writers employ a great variety of figures to represent to us what God is to his people, seizing upon the most exalted and suggestive objects, callings, and relationships, to aid our faith, hope and confidence,

"The Lord God is a sun and shield;" "the Lord is my rock and my fortress;" "Who is a rock, save our God?" "Thou art my King, O God;" "The Lord is my shepherd;" "O Lord, thou art our Father;" "And I will be a Father unto you." These and many other expressive terms are numerously employed throughout the Holy Scriptures to convey to our minds some conception of what God is to us, and our relation to him.

In the text we have a double metaphor taken from the military calling; a familiar occupation, and often used to designate the character of the Christian life. In this two fold figure, we have suggested two of the most important elements in intelligent warfare—numbers and defense. These necessary considerations are always regarded as essential to a successful campaign. Leadership, discipline, and courage do not constitute a full equipment for a victorious army. Let us study these elements in the order in which they are suggested in the text, and seek to grasp their significance as they are related to our individual lives.

1. "The Lord of hosts is with us." The underlying truth contained in these words, and which is intended by the Psalmist to form the ground of our confidence and inspiration is numbers. In any undertaking, it is helpful to our zeal and courage to find ourselves supported by the concert and sympathy of numbers who are in harmony with our purposes and plans.

The religious life is highly susceptible to this principle. A consciousness of our personal weakness, and the powerful forces of opposition render the assurance of adequate co-operation a mighty incentive to persevering and courageous exertion.

Let us inquire as to the actual and available forms of such co-operation, comprised in the words "The Lord of hosts." It is a phrase occurring in our Holy Scriptures more than fifty times, and is used to convey to our minds

some idea of the means at God's command for the care and defense of His people, and the manifestation of His greatness and glory. God's resources for that purpose are manifold and mighty. Of their availability and sufficiency there can be no doubt or uncertainty. All forces, material and immaterial, animate and inanimate, may be marshaled and directed at his will to protect or to destroy. Our enumeration of them here can only be suggestive and partial.

I. It is inclusive of material and physical forces. These exist in great numbers. Their subtle and tremendous energy have often been evoked for the defense and deliverance of his people. When the world's wickedness had grown to unendurable enormity, he unloosed his hand and a deluge swept over the earth.

He had only to unbridle the agencies at his command and plague stricken Egypt emancipated his enslaved and oppressed people. These forces formed a pathway through the sea for their safe passage, and then engulfed their pursuing adversaries.

By them manna and meat and water were supplied during their long and eventful pilgrimage. They illumined their nightly bivouac with the splendor of noonday, and frowned with the blackness of midnight upon the camp of their malignant pursuers.

They were detailed as a commissary with supplies to feed a despairing prophet in the wilderness, and replenished the meager store of a worthy widow. They sealed up the fountains of the firmament till drought and death covered the land in a pall of wretchedness, and at his word were unlocked and poured their refreshing treasures upon an impoverished people. He quenched the fierceness of the flame, and quelled the lion's rage, and his servants were unharmed. Water became wine at the nuptial feast, and the storm king was powerless when an apostle was to be saved from shipwreck. The sun and moon halted in their circuit to give

assistance and victory to Joshua; and the stars fought against Sisera and wrought his overthrow.

Thus the tremendous forces of nature form a part of the hosts of the Lord, always available for the protection or deliverance of his people. Resting in the stability and uniform order of the material universe, they are assured that their bread shall be given and their water shall be sure, and of protection against all foes however numerous or malignant. Sustained by this faith Henry Kirk White sung:

"The Lord our God is clothed with might,
The winds obey his will;
He speaks and in his heavenly height
The rolling sun stands still.

Rebel, ye waves, and o'er the land
With threatening aspect roar;
The Lord uplifts his awful hand,
And chains you to the shore.

Ye winds of night, your force combine;
Without his high behest,
Ye shall not, in the mountain pine,
Disturb the sparrow's nest."

2. His People are a part of his hosts.

A sense of loneliness and isolation is always deeply depressing. Solitariness usually is wretchedness. Prosecuting a long and difficult task alone, bereft of companionship, and co-operation, and sympathy, weakens the purpose and resolution. The assurance of sympathetic regard lightens toil and softens hardship. Despondency occasioned by the feeling of isolation from the consideration and sympathetic interest of others is not unusual in the experience of believers, and often becomes a source of temptation and weakness. To feel that one is unnoticed, uncared for, and unhelped, is to enervate and finally to settle in despair. Such a mood

seized Elijah when, having fled from Ahab, and hid in a cave, he gave vent to the sad refrain: "I have been very jealous of the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." To this woe-ful lament the Lord replied: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal."

There is a Communion of Saints, undescribed by ecclesiastical titles; unbounded by churchly lines and formulated dogmas, confessions of faith and articles of religion; a communion that is inclusive of all of every color, creed and clime, of every name and order, who love our Lord Jesus Christ in sincerity; whose "Hearts and hopes and aims are one." All share in this universal fellowship, and are debtors to its support. "One family, we dwell in Him." Nor is this source of helpfulness limited to the church militant. From beyond the Jordan sympathizing reinforcements, "a cloud of witnesses" lend their ministries.

3. Angels are a part of his hosts.

If angelic sympathy and service were not revealed in the word of God, unbiased reason would suggest their probability. Angels and man have so much in common, as is suggested by their origin, intelligence, spiritual natures, and immortality, that by the law of kinship and destiny there must exist a mighty bond of interest and affectionate sympathy. Nor is it improbable, judging by the well known fact that misfortune and weakness in human beings evokes tender regard from the more favored and strong, that the very ills of our unfortunate branch of God's great family would awaken and intensify the sympathetic interest, and move the compassion of our angelic kindred.

But we are not left to conjecture as to this matter of such momentous importance to us.

The Holy Scriptures are laden and illumined with statements and suggestions on the subject. When creation's stupendous work was completed, the man, the culminating product of creative energy, "made in the image of God," only "a little lower than the angels," was born into the spiritual household, "the morning stars sang together, and all the sons of God shouted for joy." This refers to some intelligent beings who existed before the creation of the visible heavens and earth, and the angelic host is surely meant. They celebrated not only God's wisdom and power manifested in the material universe, but they hailed in highest strains the accession of a kindred being to their glorious ranks.

We would therefore expect that this new member of their spiritual household would become the subject of notice; and that in the event of individual or general misfortune or distress their helpful ministries would not be withheld. Reason as well as revelation would suggest "The angel of the Lord encampeth round about them that fear him, and delivereth them." About two hundred passages and instances are recorded in the word of God relating to angelic ministrations in behalf of human need. These are so varied in character and occasions as to ground the belief that there is no exigency in human experience, however little or great, common or unusual, that transcends their notice, or exceeds the possibility of their help and deliverance. From Abraham to Malachi we have an unbroken history of angelic missions to our world, and of victories won for the servants and people of God.

An angel was the first to announce to the watchful shepherds the advent of the Redeemer of the world, and "Suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." After his temptation "angels came and ministered unto him." In his

overwhelming agony in Gethsemane "there appeared an angel from heaven, strengthening him." When the armed mob came to arrest him, he defiantly challenged them by saying "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" On the morning of the third day "the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it," and commissioned the visiting women to go and publish his resurrection.

After his ascension, two angels, in the form of men, in white apparel, stood by his disciples, as they looked steadfastly toward heaven, as he went up, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Like angelic ministries were often bestowed upon his servants for their protection or deliverance from their enemies.

Are not God's people as dear to him now? Why not? Has God changed? Is help less needed by his children? If not, then must his hosts be equally available in our time of need or my text is a meaningless and tantalizing mockery.

II. THE GOD OF JACOB IS OUR REFUGE.

In these words we have a repeated statement of the security of the righteous under another figurative form of expression that is strongly suggestive and inspiring. The phrase, "The God of Jacob," occurs many times in the Holy Scriptures, and always as a ground of confidence and encouragement. In the mind of those who used the phrase, there must have appeared something in the life and character of the patriarch Jacob so conspicuous, so singular as to constitute him an example or illustration of especial prominence and consideration. If inspired writers had used the form, The God of Abraham or Moses, or Joshua, or Elijah, or Daniel, or Paul, in either instance it would have had

profound meaning and inspiration. The frequent use of the words, "The God of Jacob," implies that there was in Jacob's history something that made him more marked and representative in certain particulars than any other; that in him we have a high example of provision for the needs of universal humanity; that God is an accessible and all-sufficient refuge for his people in all times and all trials. Recurring to his life we have no difficulty in fixing upon the events that most distinguish his life in the matters that are common and vital to mankind wherever found, and will continue to be till the end of time.

These universal and paramount interests may be reduced to two particulars, all others being either implied or included in their comprehension.

These two particulars, naming them in the order of time in which they are recorded in the life of the patriarch, are Providence and Pardon.

I. *Providence.*

An unfortunate parental favoritism was early allowed to develop in the family of Isaac, the father cherishing a preference for Esau, the mother for Jacob. This naturally resulted in the extinguishment of proper fraternal regard, and finally in the advantage taken of Esau's dire necessity in obtaining his birthright by Jacob. Her maternal partiality culminated at last in fraudulently procuring the dying blessing of the father. A plot so unbrotherly and so heinous in its source and methods, being instigated by the mother of the wronged and rightful claimant, was soon followed by the flight of Jacob from his angry brother to Padan-Aram. What an indescribably pitiable spectacle to behold a young man banished from his home under such circumstances, weighted down with the consciousness of his enormous guilt. It is a serious matter for a young man to leave the parental home under any circumstances and go

out alone into the world. But to be driven out by an outraged, infuriated brother and for an unnatural fraternal conspiracy, plotted and aided by the mother of both, was an awful experience.

How dreadful must have been his feelings as the darkness of the night settled over his unsheltered, tired and hungry body! What crushing solitariness oppressed his soul! What utter abandonment! What anxious solicitude as to the supply of his future temporal needs! These were the thoughts and forebodings that burdened his stone-pillowed head till sleep came and brought rest to his weary body, and forgetfulness to his guilty conscience. How naturally came also the vision of the ladder connecting earth and heaven, affording a passageway for angelic ministries, symbolizing the intelligent providential forces that link the two worlds in perpetual and indissoluble union.

Let us recall the incident, so graphically described, herein:

And he lighted upon a certain place, and tarried there all night, because the sun was set and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy Father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed.

And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee, and in thy seed, shall all the families of the earth be blessed.

And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this

land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not.

And he was afraid, and said, How dreadful is this place; this is none other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

And he called the name of that place Beth-el, but the name of that city was called Luz at the first.

And Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on.

So that I come again to my father's house in peace, then shall the Lord be my God.

And this stone, which I have set for a pillar, shall be God's house, and of all that thou shalt give me, I will surely give the tenth unto thee.

It will be observed that in this narrative the only matter of moment and significance in what is recorded of both God and Jacob is that which relates to providence. There is no rebuke for Jacob's sin; there is no confession of guilt; no penitence expressed; no pardon implored. True to his dominating selfish instincts he is concerned only about temporal provision for his needs and sordid ambition. In amazing condescension God meets him on that plane and ratifies his self-proposed engagement. Subsequent temporal prosperity in wonderful measure enriched him. Thence forward he became a conspicuous representative, and an enduring monument to all generations, of a divine providence over this world, and a foundation of confidence and hope as long as the world endures.

This view was never pleasurable to godless men who have not liked "to retain God in their knowledge." It trou-

bles them. Hence the attempt of atheism to construct a theory of the universe by eliminating God from the problem. What violence to sound reason! What depth of blindness and perversity! What heartless trifling with the yearnings, the weaknesses, the misfortunes of poor and helpless humanity!

In resplendent contrast with the gloom and despair of a godless faith, the righteous turn to the scene at Bethel, and in the ladder connecting earth and heaven, thronged with ministering messengers, find unfailing assurance of a provision for every necessity and every time. On the promises of God, more enduring than stones, they pillow their heads in unwavering trustfulness and composure. The stability, the order, the beneficent operations of the universe are fully and forever assured.

"Fear not; for I have redeemed thee. I have called thee by thy name; thou art mine.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee.

"For I am the Lord thy God, the Holy One of Israel, thy Saviour.

"Fear not, for I am with thee.

"He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure.

"Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."

Sustained by an intelligent faith, in the darkest hour, the believer may exultantly sing:

"Peace, troubled soul, thou need'st not fear;
Thy great Provider still is near;
Who fed thee last, will feed thee still;
Be calm, and sink into His will.

If what I wish is good,
And suits the will divine,
By earth and hell in vain withstood,
I know it shall be mine.

Still let them counsel take
To frustrate His decree;
They cannot keep a blessing back,
By heaven designed for me."

2. *Pardon.*

In the patriarch Jacob we also have revealed a refuge for man as a sinner. The time came when it seemed necessary for Jacob to emigrate from the country in which he had sojourned for several decades. The same spirit and methods that had characterized him in early life for selfishness, shrewdness and dishonesty were resorted to in his adopted home. With his household and herds it was decided that he would return to his native land. But there was an insuperable barrier in the accomplishment of that resolve. His brother Esau was still living. Absence and years had not appeased his enmity, that only wanted an opportunity to avenge itself. This was well realized by Jacob. An awful emergency confronted him. He was insufficient for it. His tact and resourcefulness that had availed him so well in other straits were inadequate now. A second time he seemed to realize the need of help beyond himself. Without it his defeat was sure and overwhelming. He had come at last to the end of his strength. What could he do? Only one of two things—surrender to the vengeance of Esau, or seek deliverance from God. The decision was soon and wisely reached.

Prudently planning propitiatory measures in the disposition of his effects and household, he fell back upon the only available reserve provision for helpless and guilty humanity in such extremity; he sought help and deliverance from

God. A long and dark reckoning was now to be had. An enormous magnitude of unrepented and unforgiven sins had accumulated. How was the debt to be canceled? Only in one way. There has never been, there never will be, another for our bankrupt race. Repentance, prayer, faith; these absolve from the condemnation, pollution, and consequences of sin.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

"And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him.

"And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

"And he said unto him, What is thy name? And he said, Jacob.

"And he said thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed.

"And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

"And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved."

We have herein suggested the answer to the weightiest question that ever came from human lips—How may sin be pardoned? This question has had ceaseless repetition through all the centuries and has been as universal as the race. The patriarch Job spoke for the ages when he asked: "How should man be just with God?" He everywhere feels himself to be out of harmony with a something above him which claims his allegiance. He cannot get away from it. No depth of intellectual or moral degradation can effectually and permanently silence it. Every altar, and ceremony, and temple, and priest in Pagan and in Christian lands is evi-

dence and confirmation of this universal human consciousness. Jacob found the only refuge from sin in God; in Jacob's God is found a refuge for all sinners. David was a great sinner. From fathomless depths of iniquity God's pardoning mercy rescued him, and set his feet upon a rock, and taught him a new song.

Saul of Tarsus was a great sinner. O wretched man that I am! who shall deliver me from the body of this death, or more correctly, from the dead and putrefying body of my sins, described his awfully sinful state. "I thank God, through Jesus Christ our Lord," was the assuring answer. Unnumbered millions who once were great sinners have found in the God of Jacob a providential and moral refuge. Jacob, Bethel, Peniel. What a trinity! Immortal names! As long as time endures, and as long as a sense of need burdens human hearts, will these names inspire faith and hope.

When Luther was depressed by discouragements he would say: "Come, let us sing the forty-sixth Psalm." What unlimited resources are here suggested. What numberless reinforcements appear as we wage the battle against the leagued hosts that confront us! What a stimulus to valor when God marshals his hosts for our defense and triumph!

"The Lord of hosts is with us; the God of Jacob is our Refuge." Amen.



THE MINISTRY OF ANGELS.

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“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”—Heb. 1:14.

In the scriptures we have frequent reference to spiritual beings, inhabitants of heaven, called *Angels*.

The Bible speaks of them just as it does of God, and of Satan, assuming their existence to be a fact, but giving us no account of their creation or any special description of their nature.

We have in the scriptures an account of twenty-two different appearances of angels to men and women, and from these accounts we learn some facts about them.

First, we observe that they are possessed of the same faculties that we possess, viz., speech, sight, hearing, feeling and reasoning. By this we reason that our Creator was also their Creator, and that they, like ourselves, were created “in the image of God” with the faculties of reason, sensibilities and will.

Second, we observe that they appear to human beings in bodily form. It has been supposed that they do this or assume this form of appearance because men could not understand or comprehend them in any pure spiritual manifestation, but to my mind I think of them as always inhabiting a spiritual body. “There is a spiritual body” (1 Cor. 15:44), i. e., there is a body controlled by the Spirit it enshrines, and wholly under its direction. This is the sort of

body with which the saints of God shall be clothed after the resurrection. "It is sown in natural body, it is raised in spiritual body." Here the Spirit is largely under the influence of the body it inhabits, but there the spirit will control. I argue that our Lord taught that the body of the saints in the resurrection will be like the body of the angels. In Luke 20:35 he uttered this teaching:

"35. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor given in marriage.

"36. Neither can they die any more; *for they are equal unto the angels*; and are the children of God, being the children of the resurrection."

"These angels are of marvelous beauty and glory."—(Dan. 10:5-6.)

"5. Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz.

"6. His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude."

As we study them further we learn that they possess the same powers that Jesus did after his resurrection. They come and go at will, unhindered by any of earth's laws of gravitation or resistance.

They are visible or invisible to human sight or hearing, as they will.

They eat and drink, at will.

They are always young in appearance; they never grow old.

Again, as they are *created* beings, we therefore reason that they are finite. If finite, then, it follows that they are imperfect in knowledge and that they are, and will be, students and learners of the wonders and mysteries of their Creator, throughout eternity.

Also this finiteness implies probation—the being placed on trial. So we read in Jude:

“6. And *the angels which kept not their first estate*, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.”

These words “kept not” and “left” imply the same freedom of will in which we were created.

Next, *their number*. In Daniel 7: 10, “Thousand thousands ministered unto him.” A thousand thousand is a million, but this second numeral is plural, so we must think of *millions*. In Hebrews 12: 22: “An innumerable company of angels.” The word translated is *myriad*, which is a word always used to express a countless number, like the leaves of the forest, or the sands of the seashore. When Peter drew his sword in his Master’s defense, Matt. 26: 51-53, Jesus said:

“Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

“53. Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels?”—*more than seventy-two thousand angels*.

The next thought is that of their *power*.

The two women, on their way to the sepulchre, raise the question: “Who shall roll us away the stone?” a stone of such size that doubtless several men were required to put it in place. But when they came to it, lo! an angel had rolled away the stone.

In 2nd Kings, 19: 35, we read:

“35. And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when they arose early in the morning, behold, they *were* all dead corpses.”

I have thus gone over this introduction in order to prepare the way for the great lesson of comfort for the saints

of the Lord, as taught by our text, viz., that God our Father has graciously ordered that this myriad host of angels who surround his throne, who are his companions in heaven, are to be ministering spirits to his children here on earth. Not that any part of the personal care and providence of God himself is thereby lessened. God the Father is still the same omnipotent, omniscient, all-wise compassionate father over all his children. God the Son is ever the omnipotent intercessor and advocate, at the right hand of the Father making intercession for us, and God the Holy Ghost now with us in the church is the comforter, the guide, and teacher of every Christian. But, in addition to all this, in the wonderful plan of salvation, God has added the ministry of angels.

There is a phrase in 1st Peter 1:12, that has always fired my imagination.

"12. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into."

It is the phrase "*which things the angels desire to look into.*"

The mind at once goes back in fancy to that time, in heaven, when because of man's fall a way was sought for his redemption and the salvation of the race. That moment when our Saviour cried (Isa. 63: 5) "And I looked and there was none to help, and I wondered that there was none to uphold; therefore mine own arm brought salvation." I have thought of the angels as, among them, search was made if perchance some one or all of them might be able to purchase man's salvation. But no. Not even Michael, the archangel, could save a lost sinner.

Then upon their minds and hearts must have grown a never ending wonder at a salvation so great that nothing less

than the incarnation, suffering and death of the Son of God himself could provide, and into this gospel *the angels desired to look*. And as we study the story of man's redemption we find the angels ever present.

An angel announced to the virgin the fact of her conception by the Holy Ghost of the Divine Child. Angels sang the annunciation of his birth to the astonished shepherds. An angel tells Joseph to escape with the Holy Child from the wrath of Herod. An angel tells him when to return. When Jesus had met and foiled Satan in the wilderness and was weary and hungry "angels came and ministered unto him." I believe that in those nights of prayer, when alone on the mountain side Jesus communed with his Father, that his angel messengers came and helped him.

In the awful struggle in the garden of Gethsemane there "appeared an angel strengthening him."

Who can doubt but that legions of angels hovered over the cross on Calvary in that awful six hours in which our Christ, "the lamb slain from the foundation of the world," suffered and died that we might live? Then, from the words of the twenty-fourth Psalm, the church has always understood that a vast company of angels accompanied him home from earth to heaven on the day of his ascension.

I think, then, that they "desired to look into" the work of the growth of the church in the world. To them, as they saw the amazing depth of sin and rebellion into which humanity had fallen, it must have been a mystery how God could be just and yet be the justifier of him who believes on Jesus.

Then, it seems to me, it was that God said to the angels, "I give you work to do. These children of mine on earth are yet in a world of sin and temptation. Satan and his angels yet have access to them. You know these fallen spirits and you know their wiles. Go and watch over my saints—protect them when in danger, whenever and wher-

ever, in accordance with my general laws, you can aid or comfort them. Do it, and when their earthly journey shall be ended, guide them home.

So I believe that the very air around us is thronged with angels. They come and go on errands of love. They hover over our congregations and watch with anxious hearts what the effect of the word will be when a sinner repents and accepts Jesus as Saviour. They speed away to the throne of their Lord and bear the glad news. When God's dear ones are tried in some furnace of fire they know how to linger near, and in some way that we know not, administer comfort..

"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

Out of this teaching has grown the theory of special guardian angels—that to each one of God's children is assigned an angel, either at his birth into the world or when he is born again, who shall be his own special guardian.

This was the faith of Doctor Bickerstith, out of which he wrote that tender, soul-inspiring poem, "Yesterday, To-day and Forever," a poem that I urge you to read. But as to the truth of this theory the scriptures are silent. It may be so, it may not, but of the ministry of angels we have no question. This great fact established, let us gather up some precious lessons.

First. That this ministry of angels explains all spiritual phenomena. It is the true spiritism.

We live on the borders of a world of spirits. That spirits, both bad and good, have access to earth has always been the belief of men of all ages and of all nations. Jesus Christ has taught us the glad truth of the soul's immortality. and that death has no power over the spirit. When the body, the frail earthly tent, is torn down, the spirit, clothed with all its powers, goes at once to the world of spirits. In that spirit realm those who have gone from us retain their

personality just as when in the flesh. They know, they see, they hear, they feel, they remember. The good are inexpressibly happy; the wicked are miserable.

Now, fond love, out of its unutterable longings

“For the touch of a vanished hand,
For the sound of a voice that is still”

has hoped and believed that the dear ones who have gone from our embrace do return and linger near us. We hear the sentiment often expressed that the mother comes back from heaven to be the guardian angel over her wayward boy; or that the wife returns to be near the sorrowing husband.

This fancy, carried further, has built up the entire system of spiritualism, a fancy that makes the departed spirits of our dead to be around us always and to communicate their presence by certain signs, through the aid of some medium.

Now to all this I beg lovingly to dissent. No man could be more interested in such a thing than myself. Most of my kindred are on the other shore. Father, mother, children, wife and a host of my dearest friends of earth are with the redeemed in glory. But I find no warrant in the Bible to believe that they ever return.

But two of the millions of earth's dead have ever come back, and they were Moses and Elijah, on an errand to the Mount of Transfiguration, to talk with Jesus about his coming death on the cross,

The greatest possible reason for the coming of a disembodied spirit back to earth would be to help to save a sinner who is wandering from God; but the Holy Ghost tells us positively that if any sinner will not believe the messages, the warnings and the gracious invitations already given, “neither would he believe though one rose from the dead.”

Cowper may sing:

"My mother, when I learned that thou wast dead;
Say, wast thou conscious of the tears I shed?
Hovered thy spirit o'er thy sorrowing son;
Wretch even then life's journey just begun?"

But as for me I do not believe that mother hovered over me. I believe she was "at rest from her labors," in the Paradise of God.

And as to modern spiritualism, the idea that any saint of God, who having "washed his robes and made them white in the blood of the lamb," having finished his course and entered into the presence of Christ, should then return in the night, into some circle of sinful men and women, at the call of an utter unbeliever in Jesus Christ as the one atonement for sin, is repugnant to all common sense, as well as faith.

Again, human beings, when they die, do not become *angels*. They are saints. They "rest from their labors, and their works do follow them," and when Jesus comes the second time they are represented as coming with him, to reinhabit their bodies then raised from the dead.

But now this revelation of the ministry of angels does come as a wise, safe, intelligent explanation of this entire question. Nor are we left to mere speculation as to how they come and why they come. Enough has been revealed in the Word of God to satisfy any one of candid faith. There is a passage in Daniel 10th that to my mind clearly, explains how angels may minister to men, although unseen:

"2. In those days I Daniel was mourning three full weeks. •

"3. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

"4. And in the fourth and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

"5. Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz;

"6. His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

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"11. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

"12. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

"13. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

"14. Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for *many* days.

* * * * *

"O man greatly beloved, fear not; peace *be* unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

"20. Then said he, Knowest thou wherefore I *come* unto thee? and now will I return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come.

"21. But I will shew thee, that which is noted in the Scripture of truth; and *there* is none that holdeth with me in these things, but Michael your prince."

You observe in this account that the angel revealed himself to Daniel and talked with him; but it is to the angel's mission to Cyrus I call your attention.

Daniel was fasting and praying to God for the restoration of his people and for the rebuilding of Jerusalem. God had moved Cyrus, king of Persia, to do all this for the Jewish people, but for some reason Cyrus was dilatory in performing it. But now, we are told, that at the beginning of Daniel's prayer the command was given to this angel to go to Daniel, and on the way to stop and move Cyrus to do his duty. Gabriel at last comes to Daniel, calls him "greatly beloved of God" and tells him that he had come sooner had not Cyrus withstood him for twenty-one days, and even then Gabriel did not leave Cyrus until Michael, the archangel, came to take his place. Now God chose to use the the ministry of an angel to influence Cyrus. That angel could only be in one place at a time. *How* he went about it to induce Cyrus to hurry forward God's work we can only conjecture. Michael comes and relieves Gabriel, and "fights" or strives with Cyrus. Cyrus certainly saw no angel, nor heard any supernatural voice, but the angel does work with him successfully.

So we believe in angel ministries today. We cannot see them, nor hear their voice with the outward ear, but we are warranted in believing that many of what we call marvelous deliverances, "hairbreadth escapes," are the deliverances wrought for us by them. So we read, "The angel of the Lord encampeth round about them that fear him and delivereth them" (Psa. 34:7). Also, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up, lest thou dash thy foot against a stone."

Let your memory run back to some moment of great danger in your life. As you see it to-day you speak of it with awe. Just at the moment when you gave up for lost came a strange deliverance. What was it? Oh, one of God's swift messengers who saved you.

Whence come these strange impressions that cause persons to go home quickly, arriving just in time to save life or property, or to leave a carriage just in time to be spared from accident? Or, as occurred in my own home, when the house took fire, in our absence, *and went out itself*, as we said?

Whence comes so many of the strange deliverances of men and women in awful perils? Are not these angel ministries, a safe, intelligent answer?

We find this incident in the daily papers of New York:

"Fire broke out in one of the old East Side dwelling houses of this city at four o'clock one morning. Down in the street stormed the firemen, coupling hose and dragging it to the front. Up stairs in the peak of the roof, in a broken skylight hung a man, old, feeble, and gasping for breath, struggling vainly to reach the roof. He had piled chairs upon tables and climbed up where he could grasp the edge, but his strength had given out when one more effort would have freed him. He felt himself sinking back. Over him was the sky, reddened now by the fire that raged below. Through the hole the pent-up smoke in the building found vent, and rushed in a black and smothering cloud.

"'Air, air,' gasped the old man. 'O God, water!'

"There was a swishing sound, a splash, and the copious spray of a stream sent over the house from the street fell upon his upturned face. It beat back the smoke. Strength and hope returned. He took another grip on the roof just as he was about to let go.

"'O that I might be reached yet and saved from this horrible death,' he prayed. 'Help, O God, help!'

"An answer shortly came over from the adjoining roof. He had been heard, and the firemen, who did not dream that anyone was in the burning building, had him in a minute.

"Safe in the street, the old man fell upon his knees. 'I prayed for water, and it came; I prayed for freedom, and

was saved. The God of my people be praised!' he said, and he bowed his head in thanksgiving."

In the light of our text, who can doubt that an angel guided that stream of water, sent that fireman at the critical moment to that old man, and then steadied him with his precious load down the swaying ladder to safety?

The man did right to shout out his thanksgivings to God, for nowhere are we taught either to pray to or to worship these angels, but still we owe our lives to their ministry, under direction of their God, and ours.

But their spiritual ministries are incalculably greater than the physical and temporal.

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In the Scriptures we are taught that Satan and his angels have access to our world and that their purpose is to ruin men and women by tempting them to sin. The Christian life is a warfare clear through to the end. We strive not against an open, honorable foe, but against one who uses wiles, statagems, deceptions. So strong is he that our Lord warned us to "fear him."

We have spoken of physical dangers, but these are small in comparison with spiritual perils. There are moments when we are on the brink of some awful sin, to which, if we yield, we are ruined forever. We have but to turn to the murder by Cain, the pride of Korah; the covetousness of Achan, the adultery of David, the denial by Peter or the treason of Judas to see the awful perils of a soul when beset by the powers of hell.

And here it is that I believe the angels of God bring to us their greatest ministry. They know these fallen angels and their powers of evil, as we know them not, and in many, many instances of which we will not know until they tell us by and by, do they "encamp round about and deliver us."

You may have an enemy through no fault of yours. He has it in his power to ruin you. He has such influence with your employers that if he chooses a word from him will cause you to lose your position. You try to turn away his wrath, but he remains implacable. In your distress you go to God for deliverance, and God sends his angel to deliver you. If an angel could so work with Cyrus as to cause him to do a thing that he was very reluctant and unwilling to do, then your angel guardian can surely so influence your enemy, as at least, not to carry out his threats against you and finally deliver you altogether from his power.

Oh, beloved! I want you to carry with you the amazing providence and care and love of our Father in Heaven, who has arranged for us such guardianship through our pilgrimage from the cradle to the grave, for we are strangers and pilgrims here, as all our fathers were. God knew the perils of the way; he foresaw that we could never make the journey alone, and in loving compassion he sends these unseen guides along to watch over our lives and minister to our wants.

As I write these words there comes to mind this pathetic incident, as related in the *Western Christian Advocate* of recent date:

"A friend of mine, more than eighty years old, greatly desired to visit the great Northwest, including Alaska, with one of the Raymond excursion parties. His son was fearful that, because of his age, he would not be able to endure the journey. But the old gentleman thought he was perfectly able, and determined to take any little risk. The son gave an apparently unwilling consent, but he took a splendid precaution. He employed a young man, paying his traveling expenses and an additional compensation, giving him instructions to keep constant watch over his father and to minister to his comfort in every possible way. Arrangements were made for entertainment en route, so that they

had adjoining and connecting rooms, in order that the young man might have access to the old gentleman's apartment at any time.

"So they started on the journey of more than ten thousand miles; and, at the scheduled time, returned in safety. I met him a few days after he reached home, and he came toward me with uplifted hands, and face all aglow; and with all the enthusiasm of a youth he cried: 'Only think! I have been all the way to Alaska and back again, and have been well all the time. No harm of any kind came to us. And, most wonderful thing of all, I went *alone*! We had a very pleasant party. There was one young man who was especially attentive, and tried his best to make me comfortable. He looked out at every hotel to have a room opening into mine; and he would frequently come in in the night to see how I was getting along. *But I went alone!* He never knew until his dying day the harmless and loving plan which gave him not only companionship, but much needed care.'"

Just so it is with our journey through life. We think we are able to go alone. In fact, it is a fond boast of ours that we do make our way alone. We speak of our foresight, we say of some peril, "if I had not turned aside just at that moment I would have been killed," but I rejoice that God has done for us just what that son did for his aged father. He has anticipated our needs, and sends along his ministering spirits, all unseen by us, to guard our way. They drive away "the terror by night," they turn aside "the arrow by day," they neutralize the "pestilence" that walketh in darkness," and carry us unharmed through "the destruction that wasteth at noonday."

"Oh, soul, hast thou forgotten
The tender word, and sweet
Of Him who left behind Him
The print of bleeding feet?"

I never will forsake thee,
Oh, child, so weary grown;
Remember, I have promised
Never to leave the alone."

Has the question ever arisen in your mind how shall I, when I drop this house of flesh, find my way out through yonder space, on through the extent of our solar system, on and yet on, past the far distant planets, to the home of my Lord?

Mother, when your baby girl left your embrace and went to Heaven did you cry: "Oh, how can my tender little darling find her way to the arms of Jesus?" Patience, dear heart. If our God is so great and so kind as to provide a ministry for his own, clear down to the brink of the river, he will not leave that ministry unfinished.

It is our faith, and we found this faith on the Word of God, that angels meet the spirit in the moment of death and bear it company to its home in the skies. Nay more; despite the sneers of skeptics, we believe that some of the saints of God have heard the songs and been conscious of the presence of angels before they passed out of the body.

Says Bishop Fowler:

"I went once to see a dying girl whom the world had roughly treated. She never had a father, she never knew her mother. Her home had been the poorhouse, her couch the hospital cot, and yet, as she staggered in her weakness there, she picked up a little of the alphabet, enough to spell out the New Testament, and she had touched the hem of the Master's garment and had learned the new song. And I never trembled in the presence of majesty as I did in the majesty of her presence as she came near the crossing.

" 'Oh, sir,' she said, 'God sends his angels. I read in his Word: 'Are they not ministering spirits, sent forth to minister to them who shall be the heirs of salvation?' And when I am lying in my cot they stand about me on this

floor, and when the heavy darkness comes and this poor side aches so severely he comes, for he says, 'Lo! I am with you,' and I sleep, I rest"

"Angels our servants are,
And keep in all our ways,
And in their watchful hands they bear
The sacred sons of grace:
Unto that heavenly bliss
They all our steps attend;
And God himself our Father is,
And Jesus is our friend."

—*John Wesley.*





THE GREAT GOSPEL EXPOSITION AND THE EXPOSITION CITY.

*By Rev. Wm. N. McElroy, D.D., Presiding Elder of the
Jacksonville District.*

"And they shall bring the glory and honor of the nations into it. And there shall in nowise enter into it anything that defileth; neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of Life."—Rev. 21:26 27.

Mankind have ever sought to bring together in one place things esteemed, excellent and valuable. Ancient temples were filled with votive offerings of the most valuable sort; silver, gold, precious stones; trophies won in war; skilled workmanship, and the finest products of the fields and vineyards. So much was this so that the accumulation of these treasures tempted the avarice of bordering nations and led to wars waged for plunder, robbing one temple to adorn and enrich another.

Sometimes this desire manifests itself in the formation of great libraries, like that which the Saracens burned at Alexandria, or the Bodleyan library at Oxford, England, or the Astor library at New York, or those which exist in almost every city on the globe, where are gathered together numberless and rare books and manuscripts, both ancient and modern, where can be learned all that men have thought along all lines of human investigation and pursuit through all the ages—jurisprudence, science, art, philosophy, theology, literature and all learning in its various forms.

Sometimes this desire is manifested in accumulations of the highest and best art. In sculpture and painting and the

most finished products of brain and hand, of brush and chisel, as seen in the galleries which are the pride of all civilized nations. Such as are found in Dresden, Antwerp, Brussels, Amsterdam, Washington, London, Philadelphia and in the academy in Central Park, New York, and in that magnificent display in the Palace of the Louvre, in Paris, France, in all of which are gathered more or less of the finest works of the great masters, from Phidias to Powers, from Guido and Raphael to Holman, Hunt and Bierstaddt.

Sometimes this desire is seen in great scientific collections of rocks and fossils, metals and precious stones. Sometimes in botanical gardens like that instituted by Buffon in Paris, or the Royal Kew gardens in London, or our own Shaw's garden in St. Louis—gardens in which are gathered all rare trees and plants, all woods and flowers; gardens like that which God planted eastward in Eden, in which he put innocent man "to dress and to keep it."

Sometimes this desire is seen in gatherings of all rare and strange things—things of olden and of modern times, of barbarous nations and civilized peoples; things rare and things common; the visible records which mark the onward march of the ages and the generations of men, and of races also, gathered from all lands, like as is found in the British Museum and our own National Museum in Washington City.

In modern times the nations have sought to bring together in expositions the rarest and best things of the whole world. The exposition in the Crystal Palace in London, our own Centennial celebration in Philadelphia, the great Columbian Exposition in Chicago, and the former and recent ones in Paris, France, are all illustrations of this desire and effort. In these were witnessed wonderful things. There was greatness of preparation, vast expenditure of means, magnificence and grandeur in the architectural design and artistic finish of the buildings, in the variety and

fullness of that which was gathered in these buildings—the finest and rarest things which have made the libraries, galleries, gardens and industrial and scientific collections of the whole world famous.

All the things which man has thought out and designed. All those wonderful mental and moral conceptions which have been materialized in form by mechanical skill and handiwork. All the finest products of the loom and forge. All the inventions which have revolutionized the industries of the world and have unsettled the economic problems which had been supposed established for ages past and to come. The finest products of the fields and orchards; the finest workmanship of the shops; all mechanism moved by steam and electricity; rare things from beyond Cathay; the result of man's achievements in civilized, half-civilized and barbarous lands; the greatest achievements of brush and chisel, of printing press and pen, laces and tapestries, cloths and silks, and fabrics finer than the vestments of kings. Crude things from Northern Eskimo. Ancient things from Egypt's ruins and Assyria's buried greatness. Rare things of ancient make and pattern. Heirlooms from ten thousand homes and from beyond the seas. Strange things from Turk and Arab, from Hun and Ruf, from Greek and Scandinavian, from Italian and Frenchman, Belgian and Dane, German and Briton, and that which surpasses all fabled wonders in the advancement of our own country. These are some, and only some, of the treasures and honors which the kings and nations of the earth gather into their expositions and exposition cities (for these expositions are always held, and can only be held, in great cities like London, Chicago or Paris).

But my text is a description delineating in part a city which transcends a thousand fold any city of earth. It transcends them in area—twelve thousand furlongs every way—the length and breadth and height of it being equal.

It transcends all cities in the richness and beauty of its architectural designs and ornamentation. These in earthly cities are often surpassingly wonderful. All that genius can conceive in point of decoration and embellishment, in which on their foundations, walls, facades, columns, pedestals, cornices, gables, doorways, porches and halls ancient and modern design is exhausted. Gorgeous dragon monster angel, beauty and grandeur—all ancient, medieval and modern conceptions, illustrating all modes of activity in the industries, commerce, arts and the varied pursuits of mankind. But these are all made of crude material—brick, wood, iron, granite, marble. But this city is built of precious stones and gold! Its walls are jasper, its foundations pearls, garnished with sapphires and emeralds and topazes and beryls and chrysoprases and chalcedonies. Ruby and onyx and amethyst flash and flame and tremble in the light. Its streets are paved with gold! Its palaces, like unto gold, clear as crystal. Its gates are pearls, its glory indescribable. The monk of Cluny failed to grasp it all when he sang of Jerusalem the golden! How pitiable the material and structure and ornamentation of any earthly city compared with this! Or the light which shines from electric flames, compared with that of this city, which “had no need of the sun or the moon to shine in it,” because illuminated with the presence and glory of the Lord God and the Lamb!

This glorious city descends from God out of Heaven! Its wonderful structures are wrought out by divine hands in the shops of Heaven! Its gems are mined from the mountains of God! Its designs are the conceptions of the Divine Builder, who thought out and planned the universe and built up the architraves and archways of the starry steeps! This glorious city stands peerless and alone—Jerusalem the Golden, the glorious city of God.

I need not stop to say this city represents the kingdom of our Lord Jesus Christ. It represents the corporate com-

monwealth of saints, in which the saved are citizens and heirs to thrones, principalities and powers in heavenly places. It represents the Church of Jesus Christ in its broad and high sense, not in the narrowness and bigotry of sectarianism, which often seeks to make its own close corporation the limit of the sweep of the infinite scepter, and itself to monopolize all grace in earth or Heaven. But that true congregation of believers of all climes and ages. That divine city in which Jesus Christ dwells as its head, its Prophet, Priest and King, and where his laws and word are supremely believed, loved and obeyed—that city which is to stand while time shall stand, and then to be caught up to Heaven to know no end forever more!

In ancient times cities represented political powers. Athens is Attica; Jerusalem, Palestine; Nineveh, Assyria; Babylon, the Medo-Persian power; Rome, the empire! And so it is yet in a measure. London is greater than England, and Paris, Victor Hugo says, “is France—nay more, Paris is the universe!” So this city of God represents the divine government. It represents the power of the eternal God; his laws, his will, his resources, his infinite glory and grace; his benevolence, love, mercy and potency of blessing power among men.

Cities are vast treasure houses, in which all that is best and most glorious and most valuable is gathered. They are reservoirs into which the riches of the nations flow. The wealth, the energy, the brain, the brawn, the culture gather there. A nation’s genius, arts, inventions, commerce, industries, learning and enterprise all reach their highest development in its cities. So in this city of God. All that is best and grandest in humanity, all that is wisest, purest, noblest, most blessed in the universe centers here. Things more valuable, things more excellent, things more beautiful and more varied than those found in any city or any exposition of the world beside are gathered into it. It is a great treas-

ure house indeed, a center of divine and holy forces, activities, powers and products. It is God's great exposition city, in which the exposition of the universe is held and in which the rarest things on earth and in Heaven are on exhibition and will be forever.

Permit me to call your attention to some of these treasures which the "kings of the earth" (that is the noblest and best of mankind), with their honor and their glory are bringing into it. Not that I can catalogue or describe them, for thought and imagination and language utterly fail to portray them. But as far as my feeble powers will permit me let me name some of these rich and rare things which are being brought into this city and through it to our world to bless, elevate and ennoble our sinful race.

And first among the honorable and glorious things brought into this city, and through it to the world, I name *some of the indirect blessings coming to our world through the Gospel of Jesus Christ.*

There is first: *That quickening of the human intellect, which, through its development (made possible through the suppression of the vices of idolatry), has produced all that is glorious in the present civilization and advancement of the world.* Had it not been for Christianity world's fairs and expositions would be impossible. There could have been no expositions, because there would have been nothing worth exhibiting. We do not always think of this, but it is capable of the clearest demonstration. That which constitutes the "glory and honor of the nations" today is that which we call Christian civilization, as contrasted with the civilization of Pagan nations. Such civilization as is found in China or in Central Asia, or that which existed under the Montezumas in Mexico, or the Incas of Peru; or even that ancient civilization which was the glory of Greece, Egypt, Assyria and of the Hittite kings.

Did it ever occur to you that mechanical invention and industrial advancement, the utilitarian improvements of

modern times, in labor saving machinery, in architecture, in the application of scientific principles to industrial pursuits and products; steam and electricity as motive power, the steam engine and the dynamo, the telegraph and telephone, art in all its best forms and science itself, are the products of the Christian nations and of the Christian nations alone? You do not find them in barbarous or heathen lands, save as they have been taken there by the Christian nations. These things only go where Christian civilization goes. For three thousand years China has remained stationary, and to-day is crumbling to pieces because of it.

Why is it that the discoveries of the occident did not occur in the orient? Why were they not made in ancient Egypt or Assyria? Why have they only come into being where Christianity exists? The men in these lands are as acute of intellect naturally as other men. The same skies are over their heads, the same earth beneath their feet. Nature is ever around them, speaking her secrets to them, as to us. But they did not understand her, nor find out the good she offered to them. Not until the miracle worker came and aroused man by breathing into his spiritually dead nostrils the faith which beholds the unseen did he hear and understand what nature said. Then he lifted the veil which hid the face of God from him and in doing so nature's hidden secrets were revealed. He seized upon them and they became the world's heritage. So railways, steam engines, electric motors, the lightning that lights and talks, the spindles and wheels which spin and whirl, tapestries and cloths and silks and laces, comforts and luxuries, science and art, intelligence, morality and true religion all became the heritage of mankind.

And all that is of worth and excellence in material construction and utility, glory and beauty came into this city built of gold and precious stones.

But, further: *The highest, truest and best art is the product of Christianity.* Egyptian art was of the earth

earthy. It was crude and massive. Its sculptures lack that which can only come through the conception of truth and beauty. Greek art had the conception of beauty, but not of exalted and pure spirituality. It had strength, force and passion in it, but it was the strength, force and passion of the earthy. Much that disfigures the art of christendom to-day is its sensuousness and animalism, and more of it, Ruskin tells us the result of the religious skepticism of the renaissance, which shows itself in the portrayal of the viler and baser passions of mankind, so much seen in the Dutch and earlier English, and later French painters, as illustrated in the terrible and villainous cartoons of Dore.

Christian faith is the inspiration of all that is noblest and best in art. Indeed, there is, and can be, no high art without it. There must be the lofty and pure idealized conception, and no such conception can ever come save through the vision of faith. A true work of art, whether of design, sculpture or painting, must represent that which is high, noble and pure; those lofty aspirations, sublime sacrifices, noble heroism, loyalty, truth and love, which are the glory of humanity, and not that which is low, vile and selfish. These high ideals are only beheld in their perfectness by the eye of a Christian faith. In the art found in this glorious city is none of that which is low and vile; not that which appeals to the animal passions, the spirit of selfishness, cruelty, cowardice; not that which is groveling, debasing, but that which is elevating, refining and ennobling.

But further, again: *The most cultivated, refined and truly gentle society is the product of true Christianity, and is a treasure brought into and going of this divine city.* There is among men a genuine courtliness and gentility, and there is a counterpart of it. The one is of genuine material; the other is shoddy. That which usually passes for "good society" is mostly of the sham kind. It is sensual and selfish. It is like the whited sepulcher—fair without,

but vile within. It is hypocritical and cruel. It has veneer and polish, but it is cold and heartless. Like that of the courts of Catharine De Medici and Louis XIV., of France, it is fair and false, devoid of virtue and true gentility alike. True Christian society is fair without and genuine within. It is true and refined, removed alike from coarseness and weakness. It is intelligent and tender. The law of kindness is in its heart and purity upon its lips. It reaches out the ministering and helping hand. It is strong, noble, pure, good. The men and women composing it are the kings and queens of our race. It is an example of the ultimate of the evolution of mankind. It is the "beautiful temple, with polished pillar, court, pediment and architrave." The Christian home is its "holy of holies," where the ark of covenanted loves lies under the outspread wings of angel guardians. Home is an Eden word. It carries the thought back to Eden days. It is a part of Paradise restored to man or allowed to escape to him ere the angel drew the ever-revolving sword of fire which guards the gates to the birth-right forfeited. In the true Christian home reigns an atmosphere odorous as Eden in divine sweetness. Here the gentle ministries of household angels fan in gentle breezes the air of mutual loves and perfumes them with the odors of adoring hearts as they shake quivering from their downy wings; the crystal light, which is a foretaste of the glory of a Paradise restored. Here is seen something of the human side of that love to each other, which is finally to fill the world when millennial glory shall wrap it in the mantle of peacefulness and quietness forever. These are some of the glorious things indirectly coming to mankind through the treasures brought into this city of God.

But not only treasures of this general kind are to be seen, but those of a more special kind also, as we shall see. The first of these I name is: *The knowledge of the true God*. Jesus said: "This is *eternal life* that they might

know thee, the only living and true God." Life is the highest of all earthly blessings—*eternal life* the highest blessing in the universe, and this is the *knowledge of God*. To know God is the banishment of all atheism, pantheism, polytheism, agnosticism from the soul forever. It is to rift these clouds and make glorious day for the troubled soul. To know God is to solve the perplexing problem of the *cause of causes*. It is to settle forever how things came to be. To know God is to see his wisdom in his works, the manifestation of his thought, unfolding throughout the universe. To know God is for the child to measure up alongside of the Father, look into his face, and catch something of the fullness of his being. It is to be like him. To know God is to have the key which unlocks the mysteries of the universe—the mysteries of history, of morals, of salvation. To know God aright is to solve all governmental, philosophical, economical, social, moral and religious problems. To know God aright is to know him as a ruler, a judge, a father. It is to know Jesus Christ as the "brightness of his glory," as the teacher, brother, friend, Saviour. And this knowledge we may all have. St. John said: "We do know that we know." St. Paul said: "God who hath caused the light to shine out of darkness hath shined in our hearts, to give us the light of the *knowledge* of the glory of God in the face of Jesus Christ." Jesus himself said: "He that doeth my commandments shall *know* the doctrine." And again: "He that believeth in the Son hath everlasting (eternal) life." And this, Jesus declares, is the knowledge of himself. This knowledge enlarges and widens the human conception in everything. It spiritualizes the intellectual vision and touches, tinges and glorifies all things with the beatific sight.

The religion of Jesus Christ, in its above mentioned results, gives to the world the ideal man and woman realized in fact. These are the men and women of faith. Faith is

that which makes heroes and victors. Unbelief is death. Doubt is paralysis. Your skeptic does nothing, dares nothing. Effort is emasculated. He is never the Watt who harnesses the steam, the Stevenson who puts the steam engine on wheels, causing it to travel; the Franklin who bottles the lightning, the Morse, who makes it write, the Edison who gives it a tongue. Unbelief discovers no Americas, traverses no unknown oceans. Columbus *believed* in his theory of geography; Washington in the cause of his country. The men who move the world *believe in God and his Son, Jesus Christ*. "This is the victory that overcometh the world, even your faith." The grandest human heroisms are not those witnessed upon earth's battlefields. They are not the kind seen in Nimrod, David, Alexander, Julius Cæsar, Marlborough, Napoleon or Grant. The soldiers of the cross are the true heroes. Those who upon missions of peace brave all dangers, endure all privations, suffer all losses and count it but joy if they may win Christ and bear the good news of life to dying men. Women who in the murderous atmosphere of China and in the jungles of Africa teach barbarous heathen the way of life and die joyfully for Christ's sake and the sake of those they seek to save.

But again: *The religion of Jesus Christ gives to the world its only true philanthropy*. Christianity alone gives the world a true altruism. All gentle ministries, all true enlightenments, all kindnesses to the unfortunate and weak flow from it. It founds hospitals for the sick, homes for the indigent and aged, asylums for the blind, the mute and the insane. It gives us John Howards and Florence Nightingales and Clara Bartons and Grace Darlings and thousands more who devote their lives to the relief of distress and the elevation of their fellowmen. It mitigates the cruelties of war; is found where the pestilence rages, gladdens the home of poverty, soothes the troubled heart and

speaks its word of cheer to the desponding; wipes the tear of sorrow away, smooths the hair and straightens the limbs for the grave. Like Jesus, with tenderest heart and gentlest touch, it goes about doing good. But above and beyond this:

The religion of Jesus Christ molds and fashions Christ-like character. This is its highest, noblest work. This the richest treasure brought into the city and shown to the world. The saint of God! Whose presence is a benediction, whose spirit is angelic. So true, so brave, so tender, so patient, so trustful, so loving, so heaven-like, so Christ-like! The glorious workmanship of the divine forces molding and fashioning character. God's jewels, to be set in the crown of his rejoicing. Earth's forces and teachers can produce nothing like these. Worthy gems to adorn the city of light and gold. Worthy to have the most prominent place in the exposition of the universe. Here, too, are seen saved souls: sinners transformed by divine grace, blasphemers changed into praisers, the drunkard made sober, the unclean pure, the brutal mild and loving, the lewd chaste, the doubting to believe, moral maniacs clothed and in their right minds, redeemed souls "washed in the blood of the Lamb," wanderers reclaimed and travelers in the broad way turned heavenward. Oh, ye unbelievers, ye philosophers, ye men who spurn the religion of the Nazarene, who by learning and culture would save this world, bring forward your workmanship and compare it with this and see how utterly crude and worthless it is!

But the chief glory of this city, and that which is brought into it, is it *is all absolutely good, without a taint of evil.* The city is built of gold and precious stones, and "nothing shall enter into it that defileth, neither whatsoever worketh abomination, or maketh a lie." Earth's cities, while the highest and best manifestations of the civilization of the peoples building them, and being treasure houses of their best

things, are at the same time hotbeds of the worst vices and corruptions of humanity. It has always been so. And to-day the great question is how to banish vice and bring about civic righteousness, how to cleanse these Augean stables of sin, and enthrone honesty and decency where dishonesty and indecency flaunt themselves in the face of day. In our own Columbian exposition, and in that of Paris, amidst all the productions of genius and skill, born out of toil, suffering and pain—products that came through minds and civilizations made possible through Christianity—in every building and on every hand, to the shame of America and Europe alike and to the disgrace of those whose greed put it there, was the *accursed drink* that “*biteth like a serpent and stingeth like an adder.*” Satan, in Paradise again, tempting, amidst its glory, the youth and aged alike. Drink, the worst foe of that which makes every good and lovely thing known among men. But it is not so in this city. Nothing that worketh abomination is found here. Only things that are good, treasures of honor and glory! Are there evils in the world? They come not from the religion of Jesus Christ or from the true Church of God. Its work is to fill the world with these treasures and thus banish the evil, the sin and sorrow. Here, and now, the evil is mingled with the good, and that which excites and appeals to base passion and appetite, alas! is everywhere. But when the time shall come when God’s glorious city shall triumph, there will be none of these.

But in conclusion: *The highest glory of this city, and that which is gathered into it, will be seen when this holy Jerusalem is caught up into Heaven again.* Then it will be glorified palaces of light and beauty, glorified bodies and souls of men, glorified songs and praises, glorified harps and anthems, glorified memories of glorified deeds, glorified robes, “washed in the blood of the Lamb.” From every land, from every clime, of every age and every race they shall

come, Adam and the last man. The thief on the cross, and he whose raiment is whiter than the light, who once walked amidst the seven golden candlesticks and held the stars in his right hand. Fields of opalescent light, plains fairer than ever bloomed with asphodel, as once did those of Tempe; crowns and harps and anthems of glory; crystal seas that flame like glass mingled with fire; hallelujahs that are like the voice of many waters, and of mighty thunderings. And treasured in all the mansions of crystal gold all the holy deeds, noble self-denials, sublime heroisms, resplendent victories and ministries of love and patience! The finished skill of God's handiwork in human character and lives, as seen in the works which do follow those who "die in the Lord!"

Dear reader, will you and I be among the number? Are we citizens of this divine commonwealth? Do our hearts long as did that of St. Bernard when he sang:

"Jerusalem, my happy home,
My soul still pants for thee,
When shall my sorrows have an end,
In joy and peace in thee?
When, Oh, thou city of my God,
Shall I thy courts ascend,
Where congregations ne'er break up
And Sabbaths have no end?"



THE MYSTERY OF THE INCARNATION.

BY REV. E. B. RANDLE, D.D.,

Pastor of First Church, Danville.

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory.”—1 Timothy 3:16.

The word “mystery” in its common acceptation means something above human comprehension—something hidden from human knowledge. But this is not the sense in which it is commonly used in the Scripture. In the Bible the word is often applied not only to those doctrines which had not been made known, but to those also which were in themselves deep and difficult; to that which is obscure. The meaning in the text is not that the proposition which Paul affirmed was mysterious in the sense that it was unintelligible or impossible to be understood, but that the doctrine respecting the incarnation and work of the Messiah, which had so long been kept hidden from the world, was a subject of the deepest importance.

The word in the New Testament is used to denote those doctrines of Christianity which the Jews and the world at large did not understand until they were revealed by Christ and his apostles. Thus, the Gospel in general is called “the mystery of faith,” which it was requisite the deacons should hold with a pure conscience; and “the mystery which from the beginning of the world had been hid with God, but which was now made known through means of the church; the mystery of the Gospel which St. Paul desired to make known”; “the mystery of God and of the Father and of

Christ," to the full understanding of which he prayed that the Colossians might come.

The same word is used respecting certain particular doctrines of the Gospel, as, for instance, "the partial and temporary blindness of Israel," of which mystery "the apostle would not have Christians ignorant, and which he explains. He styles the calling of the gentiles "a mystery which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit." To this class we refer the well-known phrase, "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed."

That the Bible contains mysteries, we must freely admit. Paul says, "Great is the mystery of Godliness." A book that seeks to unfold the character and attributes of God, the compound nature of man; his relations, accountability, possibilities and destiny; the great plan of human redemption, the ministration of angels, the resurrection of the dead, the origin of the universe, must necessarily contain many mysteries. Take, for instance, the enunciation that "God is a spirit." How can even this definition be otherwise than a mystery? Who can form a definite idea of a being purely spiritual, but especially to comprehend the infinite? But all mysteries are not confined to religion.

There are innumerable mysteries in the scientific world. The whole universe is full of mystery. The mind is utterly unable to comprehend the magnitudes, distances, forces, and velocities of our own solar system. But what are these compared with the thousands of clusters of self-luminous suns, which are numbered by the hundreds of millions, that twinkle in the distance?

Man himself is a bundle of mysteries. What mysterious processes in the digestion of our food, in the separation of the chyle, in the circulation of the blood, in its transformation into bones, ligaments, tendons, muscles, membranes,

arteries, nerves, tissues and brains. How mysterious the phenomena of the intellect, the union between mind and matter, the connection between the will and the brain. It must be admitted that man knows very little about the secret springs of the complicated machinery within him.

How strange that from the decomposition and decay of seeds that life and vitality are born! That from filthy coils and muddy waters, and offensive impurity, vegetable forms of exquisite beauty and fragrant flowers of untold sweetness come to cheer and gladden our hearts! It is hard for us to learn our own ignorance; and still harder to confess it, publicly.

We cannot comprehend the eternity of God, His omnipresence and omniscience, and the manner in which He made man a free moral agent. The mysteries of the Bible cannot be explained away. Some have tried to reconcile the goodness of God with the existence of evil, by denying His wisdom. We are told that God would never create man to be forever unhappy. But they have not informed us how long He may permit him to be unhappy, as many of them are at present. Some who would have the Lord appear well in the eyes of men, apologize for His acts in this fashion: "The dear, good Lord means well; but He cannot foresee the results of His works. Other unknown agents resist His will and defeat His purposes." If this were true, the Creator would seem to stand in more need of our pity than of our reverence and fear.

There has always been mystery in every department of creation, and probably there will always be mystery in every department of human investigation. That which is a mystery to one age is not all mysterious to another, and that which is a mystery to one mind is no mystery to another.

In the progress of science, the solution of one mystery has been the discovery of another and greater mystery. There are three classes of foolish men in the world—the

one who hold to science with its mysteries and reject religion because of its mysteries; the other, who hold to religion with its mysteries, and reject science because of its mysteries. There is another class who reject both science and religion because they are both mysterious.

We should not allow mysteries to intimidate us, for a mystery is only a fact or law not now known to us, but known to some other mind, or capable of being known by our mind or some other's. A mystery is simply the limit of our knowledge; the measure of our ignorance. We must not give up all scientific research and religion, for mystery exists everywhere and its existence is an objection to nothing. If we are continually surrounded with mystery in the material world,—if the animal, vegetable and mineral kingdoms are full of the unknown,—if we are beset with difficulties in all our scientific pursuits, in every field of investigation,—where is the reason or consistency in rejecting the Bible because it contains mysteries?

There is no antagonism between science and religion. Science and religion are as one. All true science is religious, and all true religion is scientific. In both religion and science what is mysterious in one age of the world is not a mystery in another. What was a mystery to Adam was plain to Moses, and what was a mystery to Moses was clear to Paul, and what was mysterious to Paul is plain to many men to-day. There is no progress in the earth and the Bible, but there is progress in science and theology. What we know not now we are to know hereafter.

The mysteries of the Bible are what we might expect would come from God. The scholar hastens to libraries to solve difficulties and the physician searches with microscope to discover the secret germs of disease. The astronomer sweeps the starry heavens with his glass, studies the strange zodiacal light, or that auroral splendor which flings its flaming, palpitating banners on the northern sky. So the

Christian must go directly to God to have his mysteries solved. The religion we have offered to us in the Bible is not easy even of apprehension until the soul is touched by grace. "Unto you it is given to know the mysteries of the kingdom of God, but unto them without he speaks in parables."

The conditions of the plan of salvation are so plain that a child can understand them, yet the Bible does not teach everything, but because the Bible does not teach all things which some men wish to know, they look upon it as a failure. They say, with a knowing look, "The Bible does not tell about the Trinity, and the incarnation; it does not tell where Cain got his wife; it does not explain Paul's thorn in the flesh, and how Jonah could be in the whale three days, and come out a better man than when he went in." Some ask, "Why did God create Adam, when He knew he would sin and fall." God knows why he created man, but He has not seen fit to tell us. If it had been important for us to know He would have told us. I am glad that God permits me to belong to His court, and not His council. I do not know why God permitted Galveston to be destroyed, but He knows. I cannot tell why God permits the father to be taken away from the family dependent on him. I cannot tell why God permits the mother to be taken away from her helpless little children, but I am sure He knows.

I know that water always runs down hill, yet sap in trees seems to run up hill, but such a contradiction in nature does not shake my faith in the law of gravitation. Such contradictions abound in our knowledge of Nature; but they exercise little influence over us except to accustom us to living in the presence of mystery and apparent contradiction. But, in religion, when, from the nature of the subject, paradoxes should be looked for, there is no more fruitful cause of doubt than paradox. Two truths are set in apparent hostility, two facts are so asserted as to seem con-

tradictory; and the doubter at once reasons that religion is a fable which is not even cunningly devised. We must believe that water runs down hill and also climbs up hill; and the plain man accepts both the steam and the rain-laden cloud as facts. Because some men know only a part of the facts, and so cannot connect them and make a harmony, and cannot see where the facts meet and fraternize, they doubt; but to a philosopher the plain man's trouble is easily understood, and explained. There is in religion just such a neglected region of knowledge where paradoxes disappear in the light of better knowledge.

Most seeming contradictions by which men torment themselves into doubts, are easily set into harmonious relations by a little reflection, and a little faith. Christianity is so profound and spiritual that it cannot be understood by carnal and ignorant men. It is not a dead formalism. The person of Christ is the center of it. Redemption, eternal life, divinity, humanity, propitiation, incarnation, judgment, Satan, heaven, and hell,—all these beliefs have been so materialized, and coarsened that with a strange irony they present to us the spectacle of things having a profound meaning and yet carnally interpreted. "The efficacy of religion lies precisely in that which is not rational, philosophic, nor eternal; its efficacy lies in the unforeseen, the miraculous, the extraordinary." "Thus religion attracts more devotion in proportion as it demands more faith,—that is to say, as it becomes more incredible to the profane mind."

The philosopher aspires to explain all mysteries, to dissolve them into light. It is mystery, on the other hand, which the religious instinct demands and pursues; it is mystery which constitutes the essence of worship, the power of proselytism. When the cross became the "foolishness" of the cross, it took possession of the masses. And in our own day, those who wish to get rid of the supernatural, to enlighten religion, to economize faith, find themselves deserted,

like poets who should declaim against poetry, or women who should decry love. Faith consists in the acceptance of the incomprehensible, and even in the pursuit of the impossible, and is intoxicated with its own sacrifices, its own repeated extravagances. It is the forgetfulness of this psychological law which stultifies the so-called liberal Christianity.

It is the realization of it which constitutes the strength of Catholicism. Apparently, no positive religion can survive the supernatural element which is the reason for its existence. Natural religion seems to be the tomb of all historic cults. All concrete religions die eventually in the pure air of philosophy. So long, then, as the life of nations is in need of religion as a motive and sanction of morality, as food for faith, hope, and charity, so long will the masses turn away from pure reason and naked truth, so long will they adore mystery, so long—and rightly so—will they rest in faith, the only religion where the ideal presents itself to them in an attractive form. When rationalists succeed in eliminating the mysterious element from Christianity it is a dead religion.

Among all the mysterious doctrines of the New Testament there is none more difficult to understand than that of the incarnation. The teaching of the New Testament is that in the fullness of time the Eternal Son assumed human nature, conceived by the Holy Ghost; that the mystery is revealed as a fact, no theories availing to explain it. It is the foundation of our Lord's redeeming ministry as well as the beginning of his earthly life. Christ was supernatural yet natural. It belongs to the freedom of the Divine Being that he can, in a certain sense, limit himself if he will, so he condescends to specific relations with the creature, though himself the absolute God. There is in nature a development from the inorganic to the organic, from the animal to the rational—a progressive evolution of life. This development is a progressive revelation of God. Something of

God is manifested in the mechanical laws of inorganic structures; something more in the growth and flexibility of vital forms of plant and animal; something more still in reason, conscience, love, personality of man. But this revelation of God, this unfolding of Divine qualities, reaches a climax in Christ. God has expressed in inorganic nature his immortality, immensity, power, wisdom; in organic nature he has shown also that he is alive; in human nature he has given glimpses of his mind and character. In Christ not one of these earlier revelations is abrogated; nay, they are reaffirmed; but they reach a completion in the fuller exposition of the Divine character, the Divine personality, the Divine love. Christ, then, is the crown of nature. He completes a world otherwise incomplete. The world without Jesus Christ is an imperfect world.

He unveiled God to us in a sense that Nature does not reveal him. "He that hath seen me, hath seen the Father." The apparent Christ reveals the unapparent God. There can be no true knowledge of God outside of Christ. The miraculous birth of the Saviour is one of the most prominent doctrines of the New Testament. Hitherto, the whole of Christendom, with the exception of the opponents of the supernatural, has been unanimous in holding it; but it is now being questioned or assailed by a theology which calls itself liberal and wishes to remain believing. Some consider it one of the distinctive and inalienable marks of evangelical Christianity; others who have already rejected the doctrine of pre-existence, give it up boldly. Others declare that it is a question of secondary importance, but that they still hold the orthodox view.

The tendency of this age is to supersede evangelical faith with Deism. The world is recovering from the dangers of materialism; agnosticism is an unsatisfactory resting place, and it is giving way to Deism as an ultimate compromise. Untrammelled by ecclesiastical or dogmatic restraints, men

may, it is thought, reject the miraculous and yet believe in God. But theological liberalism cannot meet the moral and the spiritual needs of men. Those churches and those preachers have certainly been the most mighty in influencing men and drawing them to Christ who have had the most sturdy faith and decided adherence to revealed truth. We should stand firm in our determined resistance to the encroachments of any kind of liberalism which may be designated as rationalism. A good man may have a very bad creed, but his goodness does not compel me to be silent about his errors.

That the incarnation of the Son of God is mysterious no one can doubt, but because it is mysterious does not prove it to be true or false. The Universe is full of mysteries. If the Incarnation was the only mystery we might be justified in rejecting it, but it is not the only mystery. One of the most mysterious truths of the Gospel is the limitation of our Lord's knowledge; especially when studied in the light of his essential divinity. In Luke it is said that "He increased in wisdom and stature," and in Mark he himself says "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Some base their denial of his essential Divinity on these passages. And it is amusing to what desperate straits some commentators are reduced while trying to harmonize these passages with our Lord's Divinity.

Some deny that Jesus did really increase in wisdom, but hold that he appeared to grow in wisdom as he gave evidence of his abilities. But they contradict the inspired evangelists point-blank, and we prefer to believe the evangelists. Some commentators say they cannot believe for a moment that his knowledge was imperfect and limited when he came to full age. But they overlook the fact that growth necessarily implies limitation and indefinite expansion. Some say that in the mysterious counsels of the eternal Trinity it was ap-

pointed that the Son, during his earthly ministry, should not know, as a thing to be revealed to the church, the precise date of his own second advent and the end of the world. But their explanation is as mysterious as the truth they try to explain. There are others who say that "As the Father's servant and messenger, he taught only what he was taught and commanded to teach." As the Great Prophet of God that was to come into the world, with the Holy Spirit given him without measure, he was infallible in all that he taught. "His infallibility," they say, "can be abundantly maintained, but his omniscience during the days of his flesh cannot." But we sit at his feet as the incarnate Son of God, yet we believe that he grew in wisdom and stature, and in favor with God and man, as the New Testament declares. I do not believe it because I understand it, but because the Book teaches it. I accept it as one of the mysteries of Revelation. I believe what he taught as the teaching of God himself by his Son. Whatsoever he heard from his Father he made known to his disciples. But the day and hour of his second coming he had not heard from his Father, and so did not make it known unto us.

Christ speaks of himself as having come forth from the Father, and as the Revealer of the Father. He speaks of the Father as one with himself. The relation involved is altogether unique, and belongs to him alone. It is very different from that sonship which, through him, is allowed to all men. Not only the voice from heaven at his baptism, but the whole tone of our Lord's life and teaching proclaims him the only begotten Son of God. And so exalted is the position uniformly claimed, that we cannot but acquiesce in the saying, "Truly this was the Son of God." On the other hand he does not descend from heaven in his divine character and glory, but is born into this world like any other man; lives a human life, grows in wisdom like any other child, speaks and acts in terms of humanity, not in terms of Divinity,

shows no more knowledge than was current at the time, makes no disclosures of physics or medicine, expresses surprise, offers prayer, and, though the delegated Judge of all, does not know when the Day of Judgment will come.

"All comparisons are, of course, utterly inadequate, but, perhaps, some faint notion of the meaning of the incarnation would be gained if we could fancy ourselves condemned to inhabit the body and soul of some tiny insect, tied down to its means of locomotion, to its sense of proportion, to its faculties, and only able to express ourselves, our thoughts, desires, and wants, by methods open to such a tiny insect."

The incarnation of Christ, for nineteen centuries, has been the most vital question among all classes. Even unbelievers cannot let it alone, for they feel that their eternal well-being is somehow wrapped up with it. We believe Christ was a Supernatural Being, as well as natural, but we do not understand by Supernatural, something contrary to all means; but that which is superhuman, and above the common laws of nature. We believe that the Supernatural comes within the domain of law, but it is a higher law than any with which we are now acquainted. All nature at first originated in the miraculous, and it is impossible for the world to get rid of the idea of miracle. Christianity teaches that miracles have been performed, and I firmly believe they have been. It may be true that belief in miracles has fostered superstition. But, admitting such has been the effect, I would still ask, Where do we find men the most superstitious? What nations, and peoples, and tribes are most degraded in this respect? How do the inhabitants of Christian Europe and America compare, in this particular, with the inhabitants of Asia and Africa? Who are the most superstitious, the followers of Jesus or the followers of Confucius and Buddha? It should be remembered that the incarnate Christ found man overwhelmed in superstitious bondage, and one of the greatest obstacles he had to over-

come, and, even now, encounters among the pagan races, is **the terrible bondage of superstition.**

Christianity recognizes the existence of a supernatural power, without the existence of which even science cannot account for the outgoings of the activities of the Universe. Why, then, should Christianity be considered unscientific because it teaches that this intelligent, supernatural author and executor of the laws of Nature has at certain times suspended or overcome those laws by the employment of higher laws for the accomplishment of certain beneficent purposes. Christians are accused of following a blind faith because they believe in the supernatural. But is that faith which believes in the author of life and of the laws of Nature as the giver of our daily bread any more blind than the faith of those who think that God is so bound down by the laws he has established that he cannot act otherwise than in conformity with them?

Before rationalists scoff at the blind faith of Christianity they had better think for a moment of the blind faith some of their so-called scientific theories require of all who subscribe to them. As to the charge that faith in the supernatural has retarded and hedged up the way of physical investigation every close thinker and careful observer knows that the charge is false. "What countries have produced the greatest thinkers, and of what faith have they been? Were not Sir Isaac Newton, Michael Faraday and Louis Agassiz devout Christians? Was not Dr. Franklin, who proposed prayer in the constitutional convention, and thus most impressively declared his belief in the duty of prayer as enjoined by Christianity? Not until Christianity, by proclaiming and inculcating Peace on Earth and good will to men, and impressively teaching the superiority of mind over matter, had paved the way for scientific investigation, did scientists begin to appear; and it is by the aid of the schools and the spirit of candid inves-

tigation, fostered by Christianity, that the opportunities, qualifications, and facilities for thorough scientific investigation have been brought within the reach of those who have become eminent in the field of candid, thorough investigation."

Christianity is belief in Jesus Christ; not, however, belief in him as an historical personage, but belief in him as Incarnate God. This belief involves an unreserved committal of ourselves to him as the object of our devotion and the Lord of our Life. Such self-committal will be incomplete where the relationship to Jesus Christ is obscured, either by false ecclesiasticism, or by untheological philanthropy, or by academic intellectualism; but the personal relation is the root and ground of the whole matter. In this respect Christianity differs essentially from Moham-medanism and from Buddhism. Christianity, then, is faith in Jesus Christ as Incarnate God, with the necessary result of such faith—unreserved submission to him as our Lord and Master.

WINNING SOULS.

BY REV. HORACE REED, D. D.,

Presiding Elder of the Decatur District.

"He that winneth souls is wise."—Prov. 11:30.

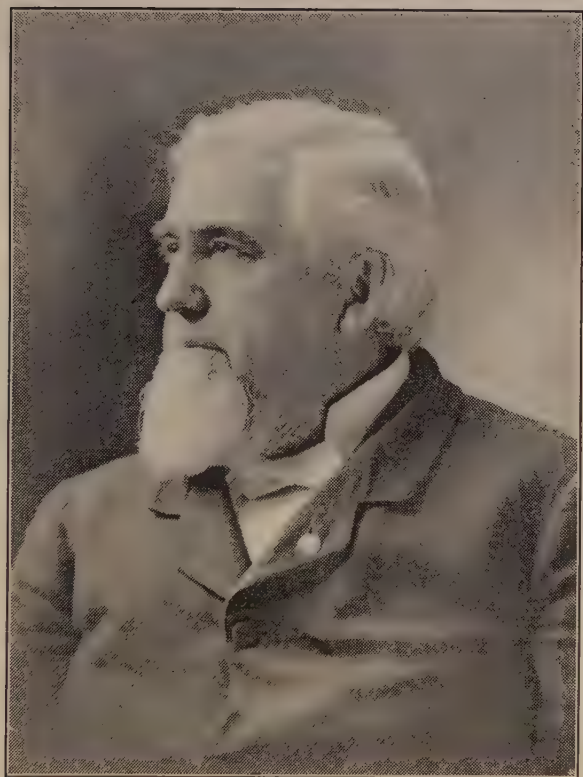
No enterprise of greater importance than winning souls to Christ can possibly engage the thoughts, interest the feelings, or command the efforts of human beings.

I. CALLED TO BE SOUL-WINNERS.

Every Christian, however strong or weak, rich or poor, exalted or humble, is called to be a soul-winner. This was the method employed in bringing the first disciples to Jesus. Two men standing near John the Baptist heard him say, as they saw Jesus approaching, "Behold the Lamb of God." There was life in that look; for they followed Jesus, and came and saw where he dwelt, and abode with him that day. One of the two was Andrew, who was first an anxious inquirer, then a satisfied believer, and afterward an earnest missionary. After finding Jesus himself he next found his own brother Simon "and brought him to Jesus."

The next day Jesus called Philip to follow him; and getting a new experience, Philip went forth and found Nathaniel, and invited him to come and see Jesus. Bear in mind that these first soul-winners were not ordained ministers, only ordinary laymen—weak, timid beginners, in a new work into which they had suddenly been called.

The notion has become all too prevalent in the church that the soul-winning work is to be done mainly by ministers, evangelists, and deaconesses; and that the laymen's



work relates mainly to the business department of the church.

But since the inauguration of the twentieth century forward revival movement, ministers and members alike are realizing the great thought of personal responsibility as they have not in the past; and the conviction is deepening that this forward movement will mark the genesis of a revival movement unparalleled in our past history. Study the Word in relation to the call to be soul-winners. As soon as the live coal touched Isaiah's lips and his iniquity was taken away, and his sin purged, he heard a call for workers: "Also I heard the voice of the Lord saying, Whom shall I send and who will go for us? Then said I, here am I, send me." Isa. 6: 8.

Hear the words of Jesus to the man out of whom the devil had been cast, and was "clothed in his right mind." He desired to stay with Jesus: "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5:19.

Paul not only felt that he was called to be a soul-winner, but also to practice the law of adaptation that he might win the largest possible number. He says: "And unto the Jews I became as a Jew that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law. . . . To the weak became I as weak that I might gain the weak; I am made all things to all men, that I might by all means save some." 1 Cor. 9:20-23.

Christians who have heard the call to be soul-winners and have obeyed the call are deeply interested in the welfare of others. A personal experience of salvation is naturally followed by an earnest desire and longing to have others share in the same blessed experience. See what the man did after he was cleansed of his leprosy. "But he went out and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter the

city, but was without in desert places; and they came to him from every quarter." - Mark 1:45.

How tender and pathetic the words of Paul as he voiced his concern for his unsaved kindred: "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." - Rom. 9:2-3. Again he said, "For the love of Christ constraineth us." 2 Cor. 5:14.

Have you thought that it is the climax of cruelty for persons who profess to be followers of Jesus to be careless and indifferent about the welfare of souls? He is a cruel man who sees a fellow creature suffering or in bodily danger, and only mocks his misery by saying a few sentimental words to him, or sings a few choruses or ditties over him and goes on leaving him in his perilous condition. But he is more cruel who sees the multitudes of perishing souls all around him, and makes no effort to secure their salvation, but coldly and selfishly says, "Am I my brother's keeper?"

Have you also thought that indifference to the welfare of others is criminal as well as cruel? Is not a man guilty of the crime of ingratitude who, having been so greatly loved and cared for, feels no care for others? Is there no force in the divine declaration, "To him that knoweth to do good and doeth it not, to him it is sin."

What bitter reflections will be experienced on the bed of death, if then the reason is awake, by those who were called to be soul-winners, but neglected their duty! Would that all who profess to be followers of Jesus would realize that soul-winning is a necessity of a healthy and vigorous spiritual life. The soul that ceases to work for Christ will soon cease to possess Christ. The Christian who does not give out will soon cease to take in. Look at the Sea of Galilee, with its sparkling waters, fresh and pure and

sweet. Why? Because that sea is always giving out as well as taking in. But look at the Dead Sea. It is dismal dreary and lifeless. Why? It has an inlet but no outlet. It takes in all it can but gives nothing out. That man who is constantly receiving, but never goes forth to do good to others, and never brings a weary, hungry, thirsty soul to Jesus, will shrivel, and wither, and waste as a fruitless branch.

II. PREPARATION FOR SOUL-WINNING.

So many things are essential to be a successful soul-winner that angels might tremble to undertake a work of so great responsibility. Well may one who engages in this work say with the Apostle Paul, "And who is sufficient for these things?"

Thought must be given to the work. Many who are loyal enough to the church to regularly attend the preaching services and Sunday school and pay their dues, say they do not know how to win souls to Christ. The reason is plain enough; they have never studied to qualify themselves for the work. If farmers gave no more attention to growing crops and raising stock than some members do to winning souls, desolation and famine would follow in a very few years.

If bankers and merchants gave no more attention to their business than many members do to winning souls, what a record of bankruptcies would be published! If railroad men should give no more thought to the running of trains than many members do to winning souls, railroad disasters would be the chief items of daily news.

Preparation for soul-winning involves a personal experience of conscious salvation. Personal religion—the thorough, radical conversion of the soul, which involves the forgiveness of sins; the new birth of the soul—a new creation in Christ Jesus—is the basis of all effectual work in winning souls. We cannot insist too strongly that the

soul-winner must be a spiritual person; must be an object lesson himself, of the saving power of the Gospel. As Elijah won the people on Mt. Carmel by convincing them that the God of Israel was mightier than Baal, so must the followers of Jesus, in order to win men to be his followers, prove to them that God is mightier than self, or personal ambition, or love of the world in their own lives.

Faith is a large factor in the soul-winner's preparation. A large element in the success of every man who has been pre-eminent as a soul-winner has been his faith in God, faith in himself through Christ, and faith in the message of the Gospel. Many have failed of success because they measured the task of winning souls, especially of great sinners, by their own weakness. Suppose Elijah had done that at Mt. Carmel, or David had done that as he confronted the giant, or Paul had done that when he went to establish Christianity at Ephesus and Corinth, or Luther had done that when he faced the combined powers of church and state arrayed against him, or Wesley had done that when the whole established church of England was arrayed against him. What victories would crown the work of soul-winners today if we had such a faith as Paul who said: "I can do all things through Christ, who strengtheneth me."

Give the Church such a faith as is voiced in one of Charles Wesley's hymns:

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, It shall be done."

And then will we hear the shouts of new-born souls in all our congregations, and speedily millions will be won to Christ.

Knowledge of human nature is an essential element of preparation for winning souls. Success requires the patient

and prayerful study of the peculiarities of different persons, and of the same persons at different periods of life, in order to win them. The soul-winner must know the past of a man's life, in order to appreciate the present attitude of his mind and heart; his environment, his temperament, his prejudices, his struggles, his habits, his temptations, must all be considered.

Jesus said unto his disciples, "Follow me and I will make you fishers of men." The fisherman, to succeed, must study the peculiarities of the different kinds of fish, and the kind of bait that will attract. So if we would win men we must patiently and thoughtfully study their peculiarities, and the best means of approaching them, so as to win them. When these things are studied as they should be, there will come some radical changes in the methods of church work and our churches will be kept open more evenings than they now are; more winning influences will be employed to attract people to the church, and to win them to Christ.

Love for souls is an essential preparation for soul-winning. Without it our efforts will be mechanical and powerless. If we have love for souls, we will be watching for opportunities to speak to the unsaved, and such opportunities will come to us every day. How is one who does not feel this love for souls to get it? A love for souls, like every other grace of the Christian character, is the work of the Holy Spirit. If one is conscious that he does not possess that love for souls he should have, the wise thing to do is to go to God and confess it, and ask him by the Holy Spirit to supply the need, so he can be an effective soul-winner.

We know, too, that feelings are the result of thoughts. Anyone desiring a feeling of love for souls, may have it by dwelling upon the thoughts adapted to produce such feelings, as: thoughts of the worth of the soul made in the image of God, thoughts of God's love in the gift of his Son

Jesus Christ, thoughts of the sinlessness of Jesus, the beauty of his character, his agony in Gethsemane and upon the cross, his intercession before the throne, his promise to come again and raise his children from their graves and take them to the mansions he is now preparing for them; such thoughts will surely produce a love for souls, and a longing desire to win them to Christ. Oh, the winning power of love! Arguments may fail; eloquence may fail, gifts may fail, but who can withstand the power of love? This was the secret of Paul's power in winning souls. It impelled him to go from city to city, and from continent to continent saying, "None of these things move me." Every soul-winner has felt this constraining love to save souls.

Another element in the preparation for soul winning is witnessing power through the Holy Ghost. In the last words of Jesus to his followers he said: "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. Every follower of Christ is called to be a witness to the great fact of conscious salvation. The character of a witness always determines the value of his testimony.

So Paul taught when he described Christians as "living epistles read and known of all men." Phillips Brooks said truly, "The main method of meeting skepticism must be not an argument but a man." The atheist, Lord Peterborough, who visited Fenelon, said, "If I stay here much longer I shall be a Christian in spite of myself." No other argument in all the wide realm of evidences is so powerful to convince, convict and persuade a soul to come to Christ as the argument of a holy life. And this all the followers of Jesus may have through the baptism of the Holy Ghost. This is the supreme need of the church today as a preparation for soul-winning. Who were the men Jesus

told to tarry in Jerusalem until they were endued with power from on high? They had received what would seem to be a splendid and sufficient training for soul-winning. For more than three years they had listened to the very best of teachers—Jesus himself. They had been eye-witnesses to his wonderful works, death, burial, resurrection and ascension. But one thing more was needed before going forth to fulfill the great commission, and that was Holy Ghost power. If those men needed this enduement, surely we ought to have it today.

III. TIME-HONORED METHODS OF SOUL-WINNING.

After a purpose has been formed to be an earnest soul-winner then a very important question arises, what are the things to be done, and how can one do them so as to win souls to Christ?

There are three time-honored methods that always have been successful and always will be:

1st. The preaching and teaching of the Word. See how Jesus honored the Word. He won his great victory over Satan by the use of the Word. In his preaching he often quoted the Word, and in this the preachers of sermonettes might learn a valuable lesson today.

Peter honored the Word in his preaching on the day of Pentecost, and the Holy Ghost honored his preaching and so convicted the people that they cried out, "Men and brethren, what must we do?"

See how Paul honored the Word. At Thessalonica, for three successive Sabbaths, he reasoned with the people out of the Scriptures. All the great revivalists have honored the Word. They had found it to be a hammer to break, a fire to burn, and a sword to pierce. It is the sword of the Spirit, quick and powerful; it will cut to the heart, and cause men to cry out, "What must we do to be saved?"

If the followers of Jesus today would be successful soul-winners they must rely more upon the word of God, and with clearness and earnestness present its teachings upon sin, repentance, faith, pardon, cleansing, adoption, and the witness of the Holy Spirit. Sinners must be shown, step by step, the way to Christ through the Word. Hence soul-winners must have clear ideas of the teaching of the Word. One of the greatest needs today is a revival of Bible study, with a view of becoming successful soul-winners.

2d. Another time honored method is fervent, inwrought prayer.

"The effectual fervent prayer availeth much." A great lesson many Christian workers need to learn today is the place and power of prayer in soul-winning.

"But there's a power which man can' wield
When mortal aid is vain.
That power is prayer, which soars on high,
Through Jesus to the throne;
And moves the hand that moves the world
To bring salvation down."

It is in answer to prayer that God gives his children power to win souls. Pentecost succeeded a ten days' prayer service. The great revivals of the past were not organized and manipulated by expert machine methods as many so-called revivals in these latter days are, but were the result of earnest, fervent prayers of faithful devoted souls. It has been said, not more beautifully than truthfully, that "the power of our prayers comes principally from this: that the Holy Spirit has in answer to our supplications allied himself with us; unites his power with our weakness; his prayers with our prayers; his cause with our cause, so that we become one with him. Thus by a mysterious communion the worth of his prayers becomes the worth of our prayers; the wisdom of his enlightens the ignorance of ours; and the wealth of his enriches the poverty of ours." Shall

we be soul-winners in the future? That is for us to decide. We have the matter largely in our own hands. Listen to the words of Jesus: "Whatsoever ye shall ask the Father in my name he will grant it unto you".

3d. Another time honored method in soul-winning is personal effort with individuals.

Dr. J. O. Peck, who was the greatest pastor evangelist in the Methodist Episcopal Church in his day, stated that of his converts he became personally acquainted with nearly every one of them before their conversion, having conversed with them in private before they publicly became seekers of salvation. The importance which he attached to personal effort is seen in this statement which he made: "So great is my conviction of the value of personal effort as the result of a life-work in winning souls, that I cannot emphasize this method too strongly. If it were revealed to me by the Archangel Gabriel that God had given me the certainty of ten years of life, and that as a condition of my salvation I must win a thousand souls to Christ in that time, and if it was further conditioned to this end that I might preach every day for the ten years, but might not personally appeal to the unconverted outside of the pulpit; or that I might not enter the pulpit during those ten years, but might exclusively appeal to individuals, I would not hesitate one moment to make the choice of personal effort, as the sole means to be used in the conversion of the thousand souls necessary to my salvation."

Dr. Peck tells of one pastor who induced ten men and twenty women to take up this work prayerfully and earnestly. The next Sabbath there were fifty-seven persons at church who had not been accustomed to attend as the direct fruits of that work. The second Sabbath there were a hundred and fifty strangers present, and at the close of the evening service twenty of them arose for prayers.

Personal work is of the utmost importance in winning men to Christ. The church is learning by a sad experience

that brilliant talents in the pulpit, elaborate machinery, artistic music, putting men of wealth into official positions chiefly on account of their money will never bring the masses to attend the services, and crowd our altars with penitent seekers of salvation.

See how Jesus emphasized the importance of personal effort in the case of the leper, and of Nicodemus, and of the woman of Samaria, and in his parable of the lost sheep.

To all who are anxious to win souls opportunities will come, every day, to invite some one to the preaching service or Sunday-school or social service. This is a work anyone can do. In your place of business, in your social calls, in your lodging or boarding house, you may give invitations that will turn many away from sin and win them into a better life. You can also send cards of invitation to those you cannot see, and in your correspondence with friends you can write a few words that will win a soul to Christ. A great secret in soul-winning is to be always ready to speak a word when an opportunity is presented.

IV. MOTIVES ACTUATING SOUL-WINNERS.

They are many. I will mention only four:

1st, The worth of the soul.

“What is the thing of greatest price
The whole creation round?
That which was lost in Paradise,
That which in Christ is found.
The soul of man-Jehovah's breath,
That keeps two worlds at strife;
Hell moves beneath to work its death,
Heaven stoops to give it life.”

Think of the worth of the soul in view of its wonderful faculties and capacities, of its power of thought, its creations of genius, its marvelous achievements, its light of reason, its voice of conscience. Think of its power to acquire knowledge. Its aspiration knows no bounds. It would

grasp every object and explore every realm. Nature and revelation, man and angels, and even God himself are objects which the human mind would contemplate and comprehend. If Sir Isaac Newton had lived until today and been the same diligent student all the intervening years, still he might say as he did near the close of his life: "I seem to be like the little boy playing along the seashore, gathering in now and then a prettier pebble or smoother shell while the great ocean is still undiscovered before me."

Think of the worth of the soul in the light of its immortality. It has a birthday but no dying-day. All the destructive forces in the universe cannot annihilate it. The one word that can be applied to the duration of the human soul of greatest significance is the word ETERNITY. And what is eternity? Wise men and sages have given their answers. The answer given by a Sunday-school boy to his teacher has most impressed me. He said, "Eternity is the life-time of the Almighty."

Think of the worth of the soul in the light of the amazing price which was paid for its redemption. Ponder the great question propounded by the Lord Jesus who left the shining realms of glory and came to earth to be made a sacrificial offering for sin and therefore knew how to estimate its value: "What shall it profit a man if he gain the whole world and lose his own soul, or what shall he give in exchange for his soul?" Behold the agonies of the Lamb of God in Gethsemane, and his sufferings on Calvary; and if after you have heard his agonizing prayer in the garden and his dying cries on Calvary, not only because you

"See from his temples, hands and feet
Sorrow and love flow mingled down":

but because he experienced a broken heart, you can fathom the depth, and span the length, and soar to the height of his sufferings for the sin of the world, then may you be able to appreciate something of the worth of the soul.

2. Another motive actuating soul-winners is the limited time for religious work.

Soon the night will come which will end our opportunities for soul-winning work. The time is so short it ought to be improved with the most anxious care and diligence. What is the period of our life-work? "A handbreadth," "a shadow," and it is the only time allotted us for soul-winning.

"So should we live that every hour
May die as dies the natural flower,
A self-reviving thing of power;
That every thought, and every deed,
May hold within itself the seed
Of future good and future need."

3d. Another motive is assurance of success. Study the promises: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing bringing his sheaves with him." Ps. 126:5-6.

"For as the rain cometh down and the snow from heaven and returneth not thither but watereth the earth, and maketh it to bring forth and bud that it may give seed to the sower and bread to the eater. So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but shall accomplish that which I please and shall prosper in the thing whereto I sent it." Isa. 55:10-11.

"Your labor is not in vain in the Lord." 1 Cor. 15:58. The soul-winner has the promise of the personal presence of Jesus, "Lo, I am with you alway."

How often when thinking of my weakness and many imperfections have I said, "Can I claim this promise?" Then as I have thought that among those who heard the promise of Jesus were Peter, who denied him, and Thomas, who doubted, and others who followed afar off, then my heart takes courage. How much we have had to encour-

age us as we have seen the transforming and regenerating power of the Gospel wrought through human instrumentality. We have seen men steeped in sin until they were standing on the verge of ruin. We have seen loving and earnest Christian workers go to them with the Gospel message of love and tell them that Jesus came into the world to save just such sinners. They bowed as penitents, turned away from their sins, confessed Christ as their Savior, commenced reading the Bible, associated themselves with the followers of Jesus, and with a rich, satisfying and joyful experience they went forth to bring others to Jesus.

4th. Another motive is the future rewards of soul-winners: "And they that be wise shall shine as the brightness of the firmament, and they that have turned many to righteousness as the stars forever and ever." Dan. 12:3.

Jesus our prophet, priest and king, who is also our elder brother, and who is now our interceding Savior, and is fitting up mansions for us, is coming again, and when he shall appear we shall receive a crown of glory that fadeth not away. When Jesus comes in his glory and all the holy angels with him and shall call the millions of his followers from their graves and assemble them before his throne, then shall every soul-winner hear those all compensating words: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

THE ENLARGEMENT OF OUR HEAVENLY ESTATE.

BY REV. J. B. WOLFE,

Pastor at Beardstown.

“But lay up for yourselves treasures in heaven.”—Matt. 6:20

Desire for gain springs up spontaneously in the human heart, for it has its foundation in an innate condition of our nature. Its presence is not necessarily evidence of any defective quality of character: it may develop into covetousness; it may abide in a heart full of the spirit and sunshine of heaven. Man's desires and ambitions are such that the world can never fill them, and, in the pursuit of their gratification, he feels the pressure of time's limitation.

To regulate the desire for gain, and to adequately supply the demands of his nature, God has invited man to try the possibilities of heavenly accumulations.

Pertinent to this we have in the text

The Duty Enjoined—“Lay up for yourselves treasures in heaven.” The duty implies,

1. *The Law of Increase.* How can increase be secured in any interest, without regard to some law of development? This law is everywhere manifest. It is seen, (1) *In the vegetable world.* How is a harvest of golden grain and rich fruitage secured? By submission to certain conditions. The soil must be prepared; the seed sown; the stalk cultivated. Will the little sprout ever develop into a tree? That depends upon its soil and atmosphere and light;



and in putting forth its leaves, if it does not open through them millions of mouths to drink the surrounding nourishment, it will not only fail to grow, but soon perish.

The law of increase applies to, (2) *The world of business*. Here increase comes by the careful and constant use of opportunities and the employment of appropriate means. To gain wealth one must rise early, watch closely, and save carefully every day. Industry, tact and frugality are necessary to secure wealth. When these conditions are met, wealth is resultant.

This is equally true (3) *In the World of Thought*. How does one develop his ability to think and increase his capital of knowledge? By a proper regard to psychological conditions, and the laws for mental development. He gains a knowledge of the letter, forms the word; constructs the sentence; solves the simple problems that come first to the mind, then reaches out for all that lie in the field of possible discovery. Study! As it is in the vegetable, business, and intellectual worlds, so it is (4) *In the Realm of the Spiritual*. If a man would lay up treasures in heaven he must respect the laws of spiritual accumulation and wealth.

Strange that anyone should think that he can act less intelligently in relation to his spiritual than in other interests and expect to reap a similarly abundant harvest to what he would have gained by greater diligence and care! To lay up treasures in heaven implies,

2. *The Possibility of Increasing Our Heavenly Estate*. The text is a plain declaration of a human possibility. Behind it is Christ himself. It appears, however, from another fact: That man is saved on a different principle than that on which he is rewarded.

How are men saved? By grace through faith—by grace secured by faith, which produces a fitness for heaven. Hence "By grace are ye saved through faith . . . not

of works." Eph. 2:8-9. "Who hath saved us . . . not according to our works, but according to his grace." 2 Tim. 1:9. *Grace* and *salvation* are always companion words in the Scriptures, when salvation means the deliverance from sin.

If we dwell at last in the realm of the blessed; if we join in offering ascriptions of praise with the redeemed in glory; if we shout with the higher intelligences, "Thrice holy, Lord God of hosts, heaven and earth are full of Thy glory," it will be because grace has refined our hearts and we are thus made suitable for the heavenly inheritance.

On what principle are men rewarded? Ah! this is quite a different subject, too often confounded with the other.

When the Scriptures speak of rewards it is always according to *works*. Thus it is said, "For the Son of Man shall come in the glory of the Father with his angels: and then he shall *reward* every man according to his *works*." Matt. 16:27. Here we have two more companion words—*rewards* and *works*. These are not confounded with the other companion words, because they belong to a different subject.

That is a marvelous statement of St. Paul in 1 Cor. 3:13-15, which encircles the entire subject. He says: "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's *work* shall be *burned*, he shall suffer loss; but he himself shall be saved, yet as by fire." There is no confusion of ideas or words in this. It is clearly taught that, while a man may be saved—saved if he can stand the test of character—yet suffer loss in his reward, if his works are burned. This is plainly because salvation and rewards come from different principles. Are men dreaming that they can live for years in neglect of their spiritual interests, then repent and secure the same heavenly

state they would have done by a whole life time of devotion to God? Do they think they can live a year in sin and not sustain an eternal loss? Every day of neglect and sin lowers the temperature of joy forever. There is no such confusion of notions in the business transactions of this world. If by careful industry and frugality, one may save \$2,000 per annum, then at the end of ten years he would have \$20,000; neglect for two years would reduce the amount to \$16,000. Are not the conditions of heavenly accumulations as inexorable?

Some say that the parable of the laborers, where "they all received a penny alike," teaches equality of heavenly reward. This view is a misapplication of the parable. In fact, is there any justice in giving any equally skilled and diligent laborer, who toils all the day, no more than him who labors from 3 p. m. until sundown? The Lord never taught such unwarrantable business transactions. The parable does not refer to rewards in heaven, but to the privileges and blessings of the Gospel. Though the Gentiles came in at the eleventh hour of the long day of expectation of the coming of the Redeemer, they should have the blessings of the Gospel as well as the Jews; that you and I are as much entitled to them as any son of Abraham. This explanation of the parable comports with facts and is in harmony with the principles of Christianity, rather than the distorted notion that it teaches the inequitable thing of equality of rewards. Sin is not so harmless that any one can defer his return to God a day, without sustaining an eternal loss.

If any man is saved at the close of this life, his reward must be small. Can the reward of the penitent thief be equal to that of Abraham, or Moses or Paul? Though he forfeited his right to go over into the Promised Land, Moses stands high in the administration of the heavenly world. He led the Israelites out of Egypt; he stood upon

the old rock-ribbed and thunder-riven mountain to receive the law from the hand of the Eternal; he led the hosts of Israel through the wilderness, and prepared them for the promised inheritance. With eye undimmed and natural strength unabated, from Mount Nebo he gazed upon the Promised Land. He saw Gilead until it ended far beyond his sight in Dan; the distant hills; the land of Judah stretching on to the sea; the desert in the south, and at his feet, though far beneath, was the plain of Jericho and the city of palm-trees. He saw it all, and died. Why, death? His vision was undimmed and his natural strength unabated. He had by his disobedience forfeited his right to go over into Canaan. Though his death taught Israel and the world that God cannot look upon sin with allowance, though it be in a leader, yet if Moses went to heaven and received all that was possible by a prolonged life of usefulness, what loss did he sustain from his transgression? That he was saved, the Scriptures declare.

On the principle that man is rewarded according to his works, had he gone over into the Promised Land, driven out the enemy and settled the people in their lots, he would have gained so much more as the reward of faithful and efficient service of God. This is sufficient to induce the belief of the possibility of laying up treasures in heaven; that,—

“Glorious is the state
Ev’n of the lowest there; but saints more high
The sovereign throne his greater servants wait.”

The duty implies

3. *Conditions of Such Increase.*

They may be briefly outlined as

(1). *The Development of Christian Character and of Christian Usefulness.*

How are men qualified for certain vocations here? By study and practice. General Grant, while attending the military academy at West Point, studied and practiced the

rules of military life and the processes of military tactics. He then laid the foundation of so much treasure for the future, and when the proper time came he reaped a corresponding harvest.

There are different official positions and administrations of government in the heavenly world as truly as there are here. We shall there be finite, need instruction respecting duties to be performed, discoveries to be made and knowledge to be gained. The fact of our being finite, and environed by an illimitable universe, suggests the thought of the possibility of unending progress. The angels advance in knowledge by similar processes of intellect to that by which we learn. This is seen in the declaration that "they desired to look into these things," which shows not only mental intent, but mental perplexity. After we have been in heaven a thousand years we shall know vastly more than when we first stepped upon its heavenly ways. Differences in position there are taught in the parable of the talents—the faithful servants were made rulers over cities, according to the use of their talents which implies, at least, governmental relations and different positions.

The Sermon on the Mount teaches that certain conditions and duties will bring great reward in the resurrection of the just.

Another condition of enhancing our heavenly estate is

(2) *Doing Good*. "We are created in Christ Jesus unto good works. Do good unto all men, especially to them who are of the household of faith." Every sincere prayer offered, every kind word spoken, every good wish experienced; every tear shed in life's pathetic and benevolent labor; every act of fidelity to God, or of good to man, shall be rewarded.

On the ground that many of these acts are performed by sinners, do they not receive a reward? Is it not declared that a cup of cold water given to the thirsty brings a

reward? Yes, but the rewards of the benevolent deeds of the sinner cannot be the same as those of God's servants. They do not emanate from the same motive and character. The sinner *has* his reward in securing the end designed by the benevolent act, or in the gratification such an act produces.

This principle is set forth in Matthew 6:1-6: "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you they *have* their reward." * * *

The Christian has more than the gratification that springs up in the heart in the doing of a kindly act for his motive is different. He performs his deeds of benevolence not only out of sympathy with the needy and suffering, but out of respect and love for God.

In response to a demand of soldiers during the late Civil War in this country, a woman, whose husband and sons were in the opposing army, said: "My dearest friends are in the war against you, and my sympathies are with them and their cause. I pray for their triumph over you. However, I cheerfully divide my bread with you, for my blessed Saviour teaches me: 'If thine enemy hunger, feed him.' This I do in his name and pray that he may direct us all into the right." Here is a motive that stretches on to the everlasting throne, and shall have reward in the land of ineffable glory. How carefully the inspired writer states the conditions on which the cup of cold water has a reward! "A cup of cold water given *in the name of a disciple*, because *ye are Christ's* has its reward."

Never did we so clearly see before the beauty and glory of this subject, as in the case of one whom we were called

to counsel. She said: "I am dying. My life has been largely one of sin. I have attended the church in its various services until I know its songs and am familiar with much of the scriptures. They all condemn me and I am lost." When we attempted to direct her to the Saviour, the sinner's friend, she confounded us with her quotations from the scriptures and church literature. We sat in silent prayer for a moment. Then the thought came to us, and we told her that while all she said was true, "yet, remember, that we are saved from a different standpoint than that from which we are rewarded." For the first time during the conversation she became thoughtfully silent, then, with a look of surprise, said: "I never heard that before. How is that?" We replied: "We are saved by grace through faith; we are rewarded according to our works." We can never forget the sudden change that came into her face. Her lips quivered with emotion and tears came into her eyes as she lifted her thin white hands from her sides and shouted: "Glory to God, I can be saved, but oh, what a loss I shall sustain because of a neglectful and sinful life!" To our astonishment she then quoted with a pathos that deeply moved all present the words:

"Must I go and empty handed,
Thus my dear Redeemer meet?
Not one day of service give Him,
Lay no trophy at His feet?"

Though she lived two or three weeks longer, she never wavered in her faith or hope, and the last words she uttered on earth were:

"I'll soon be at rest over there."

Different with the lifelong servant of God! "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him."—Ps. 126:6.

While the Christian is, day by day, laying up treasures in heaven, the sinner is heaping up wrath against the day of wrath.

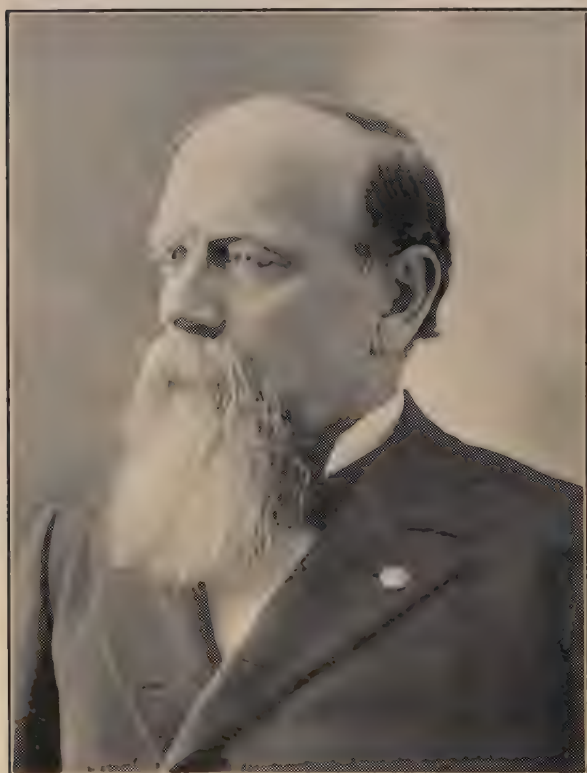
It is not so much what we leave in the world as what we take with us, that shall enlarge us in the regions of ineffable bliss. "Their works do follow them" means "go with them to enrich them in glory."

When the many times millionaire came to die he asked his pastor to sing for him. "What shall I sing?" inquired the pastor, to which he responded:

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and power."

Who does not know, who cannot easily see, that every earthly pleasure and possession is held with an uncertain tenure? Friends, fame, fortune go like the morning dew before the summer sun. The beautiful creations of genius, the most magnificent structures of art, "the cloud-capped towers and gorgeous palaces" are under the pulverizing influence of time, and decay while we look at them. There is rust for the purest gold; there is tarnish for the brightest steel; there is a worm for the most beautiful flower. We lay all earthly estate down at the grave. If all that a man has is in this world, when he dies he becomes a total and eternal bankrupt.

Not so with heavenly things; they are not under the dominion of decay. They grow brighter and better as time flows on. Whether possessed of much or little of this world, if he has laid up treasures as the years have gone by, when a man dies he enters upon an inestimable inheritance, covered with glory. What enterprise involves such character and blessing, or offers such inducements to investors? "Lay up for yourselves treasures in heaven." Amen.



THE FIRST PROMISE.

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"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3-15.

This remarkable passage has long been regarded as the original promise. The Prot, Evangelium, of first Gospel. As all the potentialities of the mighty oak are contained in the acorn, so the whole history of redemption, through all the ages of futurity and all the incidents of its unfolding, are comprehended in this germinal prophecy.

A great disaster had befallen the newly created race. Sin had broken in upon Eden and the earth, and ages of unspeakable anguish and wretchedness and turmoil and despair must follow in its train. But simultaneously with the triumph of Satan came the promise of his downfall. The woman has been deceived by that old serpent, the devil, and her posterity involved in ruin, but from her posterity, her champion, and the champion of the race shall appear. Satan shall be overthrown, his kingdom destroyed and righteousness re-established on the earth. All this is implied in the promise. Long ages of tumultuous history, of unrecorded struggles and conflicts, of deathless aspiration and immortal hopes are crowded into this original germ, the seed thought of all history and the premonition of human destiny. It is not to be supposed that the nature and extent of this wonderful promise were immedi-

ately and fully understood. It was prophecy in embryo, the gospel in enigma. It was the millennial plant that required long centuries to bring it to blossom. And yet it must have afforded some intimation of future good, some indefinable support against despair. Perhaps the triumph of the woman's offspring, foreshadowed recovery from moral ruin, and visions of Paradise restored begat hope amid the desolation of Paradise lost. Certain it is, as we look back upon it from the vantage ground of six thousand years of history, and in the light of a resplendent and completed revelation, this strange promise, expressed in cypher, that ages of study would not suffice to translate, was the wrapped up hope of the world. If one looked for the first time at a rosebud, without previous knowledge or experience, while interest and curiosity were excited, he might not be able to divine what that bud was destined to become. But, having seen it enlarge and develop and unfold into the fragrant flower, ever afterward he comprehends its meaning. In the swelling bud he recognizes the future rose. To our first parents there appeared in the wild morass of sin, in the edge of the ruined garden, a strange bud that somehow thrilled them with hope and wonder, though its mystic meaning was beyond their penetration. But we, their posterity, in these remote ages, looking backward over the processes of history, can trace the evolution of that incipient flower, through all the stages of its development, as it enlarges in the patriarchal dispensation, gradually opens and unfolds through the centuries of prophetic announcement, until at last, as the full orb'd Rose of Sharon, it fills all the earth with its fragrance, and the ages with admiration.

Analyzing the promise, in the light of subsequent revelation, as the botanist analyzes the bud, by the logic of fruit and flower, it unfolds to us the fundamental principles of redemption.

First. In the first place it is revealed that the Redeemer and Restorer of the race must be a man. It is the offspring of the woman that is to bruise the serpent's head, not an angel or archangel. God will vindicate the fallen human race by a divinely endowed human champion. All that was lost in the first Adam the second Adam shall restore. This is the first hint of the Divine Man that fills all the perspective of later revelation. A picture that grows more and more distinct as the Messianic idea develops. Beginning with the enigma of the promised seed, inspired men point with increasing light and knowledge to the Prophet to be raised up like unto Moses, to the Priest after the order of Melchizedek, to the virgin's son, whose name should be Immanuel, to the Angel of the Covenant and Lord of the Temple, till the Christ revealed in the gospel has become the heritage of mankind.

And, when Jesus of Nazareth at last appears, and charms the world by the majesty and purity of his character, astonishes the world by the wisdom and power of his truth, and redeems the world by his sacrificial death, we say with all the force of a divine conviction, "This is he of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." Not only a man, but a man of humble origin and circumstances. The apostles also gloried in the humanity of Jesus Christ. That he who redeemed us was one of us. He who from eternity "was in the form of God, thought it not robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men." And, having assumed humanity, he shrank from no experience that belongs to humanity. He suffered and sorrowed as other men suffer and sorrow. Like all our unhappy race, he became obedient unto death. He was a man, truly and essentially, none the less truly, because a Divine man. In him Compté's majestic dream of the apoth-

eosis of humanity was realized, as witness the tribute paid to him through the ages, consciously and unconsciously, in memoirs, commentaries, creeds, theologies, periodicals, poems, paintings, structures, melodies, and, especially in the storms of hatred and persecution that rage unceasingly around his person, and we see in him the embodiment of all human excellence, the perfect, the ideal Man.

But while the promise implies humanity, it implies more than humanity in the woman's illustrious offspring. The divinity and Godhead of the Messiah, to be revealed in future ages, are dimly yet distinctly foreshadowed. He is to "bruise the serpent's head," that old serpent called "the devil, that deceiveth the whole world." He is to make war, upon sin, and ultimately conquer and destroy the principle of evil. A superhuman and divine undertaking. A task before which angels and archangels stand helpless and appalled. Hence the man appointed to accomplish it must be a divine man, such a character as was realized in Jesus Christ "who was manifested that he might destroy the works of the devil."

There is also in the promise an intimation of the vicarious suffering or atonement by which a world is to be redeemed. The seed of the woman does not come off unharmed in his conflict with the serpent. He is to conquer, it is true; an inspired apostle declares, "The Lord shall bruise Satan under our feet." But the fangs of the serpent shall strike him, and he shall bleed and suffer ere he conquers. It is to be observed also that the promised redemption, from the charm and venom of the serpent, involves a new nature for man, at enmity with the old and enslaved nature. And that this new nature is a divine creation, a renewal of the soul in righteousness. For observe it is not a natural enmity, but "I," the Lord, "will put enmity" between the redeemed man and the offspring of the devil so that they can never be reconciled, but shall always and

forever hate each other. Such a nature must be divine. God alone can plant in the heart of sinful man a hatred for sin, and raise up from a sinful race a holy people, who shall wage relentless war, a war of extermination, upon all that is sinful and unholy. The text is thus a prophecy, on the threshold of history, of an implacable conflict between humanity and the principle of evil, destined to be prolonged through far distant centuries and to fill the world with crime and carnage and tears, before the God of peace shall bruise Satan mortally under the feet of his saints. What a wonderful paragraph this is, worthy the veneration and study of the saints of all ages, and which even the angels with high and holy curiosity desire to look into. Only he who knew the end from the beginning could have given so few words such immortal meaning, could have packed into one portentous promise the whole moral history of mankind.

I once purchased a little toy at Niagara Falls, as a souvenir of my visit, a delicate paper knife, on the hilt of which was a tiny glass set in imitation of pearl, that gave no intimation of being anything more than a mere ornament. On holding it close to one eye, however, and closing the other, a panorama of the great cataract burst upon the vision. On the other side, rise perpendicularly the granite walls of nature's everlasting masonry, which alone are strong enough to confine the mighty torrent that goes leaping and rushing through it. In front, the mighty cataract itself, a boiling ocean leaping from the clouds, and rising in variegated clouds of spray to the heights from which it sprang. Above, the broad, placid river, Goat Island, and the white sails of distant shipping in the harbor. All this to be seen by looking into that unpretentious little ornament.

Here is a pearl picked up in the Garden of Eden, a souvenir of man's original innocence and perfection. A mysterious, enigmatical promise. It belonged to our first par-

ents. It was the only treasure they carried with them into a sin blighted world, when Paradise was lost. It was somehow divinely preserved as the first and rarest gem of all prophecy, though its meaning was not even suspected through dark and hopeless centuries. This is not surprising. For on the surface there is not perhaps a more mysterious, baffling oracle in all the scriptures. A strange, unintelligible phraseology. But hold it up to the eye of faith and it becomes a telescope sweeping the whole field of earth and time. The scroll of history is unrolled, the mighty drama of human events spread before the vision. Empires flourish and fall. Civilizations appear and vanish. "The morning cometh and also the night." Oh the agony, the sorrow, the suffering, the shame in that dreadful panorama. Darker and more appalling grows the picture. Stronger and more defiant the cohorts of evil, weaker and more helpless the resistance of the righteous. "Truth is on the rack, Error on the throne." The darkest hour in earth's dark history has come. God has been banished from his own world, and the powers of darkness hold jubilee over the awful conquest, when a commotion appears in the earth a strange force is smiting the foundations of wickedness. "A stone cut out of the mountains without hands" and projected by some invisible force is rolling through the ages, wrecking empires and overturning kingdoms, increasing in momentum and grandeur, till it becomes a mountain, and fills the whole earth with its glory. The long conflict is over. Order issues out of chaos, and human history terminates as it began, in righteousness and harmony with God. All this tumultuous history, all this wondrous redemptive scheme is contained initially in this original and portentous promise. So that when we read in the opening chapter of the world's evangel, "The seed of the woman shall bruise the serpent's head" we may exclaim with an ancient writer: "Here begins the book of the wars of the

Lord," or with Luther, "Here rises the Son of Consolation." As it would be impossible within reasonable limits to treat of this great promise as a whole, I wish to direct your attention to that portion of it that relates to the enmity that is to subsist forever between humanity and the offspring of the serpent. Which is in fact a declaration of war at the beginning of history, to be waged through interminable centuries, until sin shall be destroyed and the Prince of Peace proclaim the millennium. This preference is logical. It is the natural order to give precedence to matters of the first importance. And this remarkable prediction is the very corps and essence of the promise. But my preference is more than logical. It is inviting and, to an earnest and reverent curiosity, irresistibly attractive, because it proposes a philosophy of the problem of evil. An explanation of the strife and turmoil and confusion and disorder, which beginning with the first murder, has reddened the centuries with crime and made human history one long wail of anguish and despair. Why do men hate each other? What is it that arms nation against nation, and depopulates cities and wastes continents. Why must one generation build up, and another destroy? What infernal spirit gets control of men sometimes that they stone the prophets, burn the martyrs and crucify the Lord?

What is that something in the human soul and in the human race that no amount of persecution or oppression can destroy? That survived the deluge, outlived the fabled dynasties of Egypt and Assyria, has migrated with the race to every clime, and has never left God without a witness among men. But has lifted a voice, and flamed an example against the sins of every age and people. That put a Lot in Sodom, an Elijah in Israel, a Daniel in Babylon, a Socrates in Athens, a Seneca in Rome, a Wyckliff, a John Huss, and a Luther in the darkness of medieval Europe. That gave France the Huguenots, Scotland the

Covenanters, and New England the Pilgrim Fathers? What diabolical frenzy arrayed the men of the South against their brothers of the North a few years ago, and filled half a million bloody graves with its mangled victims before reason resumed its sway? Why is Europe an armed encampment, the dogs of war straining at their leashes, martyr fires blazing in Armenia, China in the throes of dissolution, and a less bloody but equally determined conflict raging between labor and capital the world over. Will the long banished angel of peace ever return to this turbulent world? Will the time ever come when strife and turmoil shall cease? When the clamor of excitement and of passions shall have died away out of men's ears and out of their hearts? Will the sublime vision of the poet ever become a reality?

"When the war drums throb no longer,
And the battle flags are furled
In the parliament of man,
The federation of the world."

Yes, when Jehovah's incarnate Son, "the hero born of woman, has crushed the serpent with his heel," and the rebellion hatched in Eden, and propagated through the world, and down the ages, is destroyed in the person of the destroyer. Then shall the whole world, without one discordant note, take up the jubilant anthem, "Glory to God in the highest, on earth peace." For the Prince of Peace will be on the throne. War will be a thing of the past cast into its native hell and shut up for all eternity. The mighty armies that hold the world in suspense with their dread preparations "shall beat their swords into plow shares, and their spears into pruning hooks." "Nation shall not lift up the sword against nation, neither shall they learn war any more." Political discord shall no more imperil the state, nor theological dissension disturb the peace

of the church. "Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion." The social problem, the terror of rulers and the despair of political economists, shall find satisfactory solution. Capital will no more oppress labor, nor labor vex capital. Feuds and prejudices, old as the race and savage as the instincts of ferocious beasts, shall be eradicated, and hereditary enemies live together in peace. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed. *Their* young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice den. They shall not hurt nor destroy in all his Holy Mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

To this sublime destiny our once lost, but now ransomed and returning race shall attain when redemption is complete, and there appears a new heaven and a new earth, wherein dwelleth righteousness.

It has long been a problem where the lost Eden was located. Volumes have been written and a vast amount of erudition displayed in the fruitless search. The three continents of the Old World have been subjected to the most rigorous examination. From China to the Canary Islands, from the mountains of the Moon to the shores of the Baltic, no locality that corresponded in the slightest degree with the description of the first abode of the human race has been left unexplored, the consensus of opinion focalizing around some point in Central Asia. The most daring recent hypothesis, however, is that of President Warren, of Boston University, who, with great ingenuity, and a vast

amount of learning, undertakes to identify the North Pole with the site of original Eden. But all such speculations seem to me unprofitable and vain. It seems a pity to waste so much labor and learning on a subject of so little practical importance. But the thought that there is for the race, somewhere in the future, a condition of society as ideal as the home of Adam, and that mankind is marching, if slowly and painfully, yet surely in the direction of that happy estate, and that some time the lost Eden shall be restored, this vision of a golden age in the future, that has charmed the seers and inspired the poets through all earth's tragic history, is the inspiration of human progress. The improvement and perfection of society is the goal toward which the energies of the race are irresistibly impelled. And wars, conflicts, revolutions, the birth and burial of empires, the dawn and decay of civilizations, the alternations of liberty and despotism, intelligence and ignorance, civilization and barbarism, tumults, riots, massacres and martyrdoms, are but phases of the perpetual conflict between good and evil which began in Eden, when the Lord God put enmity between the serpent and the descendants of the first human pair. From the days of Cain and Abel there have been two classes in the world, the oppressor and the oppressed, the bloody tyrant, and the defenseless, the brave, the heroic, who suffer and die for the truth, and the base and brutal who seek to destroy whatever is pure and good. Two manner of people struggle together through the ages, a Cain and an Abel, an Ishmael and an Isaac, an Esau and a Jacob, an Absalom and a Solomon, the elder born after the flesh, the younger born after the spirit. And between these opposing parties, the church and the world, there has never been, *can* never be, truce or compromise. It is a war of extermination. The two principles cannot exist. One or the other must ultimately perish. Abraham Lincoln was not a prophet when he applied the words of

Christ, "A house divided against itself cannot stand," to our unhappy and distracted country, essaying to reconcile freedom and slavery under the same flag. It was the intuition of reason and common sense that principles eternally at war must issue in the triumph of one or the other. And no sentence ever pronounced by uninspired lips exceeds in wisdom or political sagacity his deliberately expressed conviction that the union could not permanently endure, half slave and half free. It *must*, in the course of time, become all one thing or all the other. Thank God, that prophecy has been fulfilled, and without hypocrisy we may glorify our country as "the land of the free and the home of the brave." What is true in America is true in the world. Good and evil, right and wrong, sin and holiness, cannot permanently exist in the same universe. One or the other must be destroyed. Either God will triumph or Satan, and this world become an annex of heaven or a suburb of hell. What a significance is given to the strife and turmoil of today, the collisions between right and wrong, in which we ourselves are concerned, are active participants, on one side or the other, to know it is but a continuation of the struggle which began when the devil invaded this world at Eden, and which is to go on until the millennium proclaim the Prince of Peace. Whether we fight the evil in our own natures, or oppose wickedness in the world, we array ourselves *with* the holy and *against* the ungodly of all the ages. We fill, for the time, the place in the ranks once occupied by a Moses, a Joshua, a David, a St. Paul, a Polycarp, a Luther, a Wesley. We stand where the good, the true and the brave, of all history, have stood, for the defense of Right, and the overthrow of Wrong. Though the views be many, "the vision is one, and the interpretation thereof sure." But two men have appeared in all earth's tragic history who were typical or representative. The first man, which is Adam, and the second man, which is

Christ. And, under one or the other of these two great federal heads all humanity is marshaled. There is no middle ground, no neutral party. Every rational being is on one side or the other. Whatever he amounts to in influence and character he is counted as the friend or foe of God Almighty. And men proclaim, by their attitude and behavior, where their sympathies are and to which army they belong. Every good act, every noble deed is a blow for God and the triumph of his cause. Every base act and ignoble deed an assassin's dagger at the heart of truth.

It is a matter of astonishment sometimes, an insoluble enigma, that while some men and women labor heroically, even to the sacrifice of life, to build up virtue and morality, others move earth and hell to defeat their efforts and to sink their fellow men into deeper degradation. With a great price we have obtained our present civilization. It represents incomprehensible ages of suffering and sacrifice. Slowly through the centuries, amid blood and tears and anguish, we have builded the fabric of civilized society, toiling like the Jews who returned from Babylon and rebuilt the walls of Jerusalem with the sword in one hand and the trowel in the other. For every step of human progress has been in the face of opposition. And even now in the most enlightened nation and among the most refined and cultured people, we must stand guard night and day to protect our cherished institutions and preserve what we have won at so dear a cost. What precious thing in all this cotntry is free from danger? Our public schools, the pride and safeguard of the Amreican people, have a powerful and inveterate foe who would destroy them tomorrow if it were strong enough to attempt it. Atheism, in the concrete form of socialism and anarchy, is spreading like a contagion in the great cities and among the wage earners of the country. "Down with the churches and away with the Bible" is the cry of beer-soaked apostles of freedom.

Others would annihilate the rights of property, and strike an equal division of the nation's wealth between the indolent and the industrious, the virtuous and the vagabond. And we have practically surrendered the holy Sabbath to the legions of enemies clamoring for its destruction, the corporations, the beer gardens, the pleasure excursions, the saloons and the devil, while worldly amusements, impure literature and unholy associations conspire to debauch and demoralize the youth of the land. Only by eternal vigilance can we prevent the foundations of society from being undermined and stored with infernal dynamite.

Whence the origin and what the cause of this unnatural and ceaseless struggle? Why is it that people who ought to be equally interested with ourselves in building up the substantial interests of the community and of the world are madly endeavoring to tear down the civilization it has taken ages to produce? In the marvelous revelation of my text we have the answer, the philosophical explanation. The serpent that beguiled our first parents was to have a seed, that is, a party, animated by his spirit and bent on the accomplishment of his infernal purpose. The great deliverer also was to have followers who would be animated by his spirit and who would dare and suffer and die for the preservation of righteousness. It is the collisions of these two parties, on the battlefields of the world, that we witness in the struggle of history and in every moral issue that divides the people today. Beginning with Cain and Abel, the conflict between good and evil, right and wrong, God and Satan, has been perpetuated through the ages. And the whole history of the church and the world is but the portrayal of that conflict with its vicissitudes and varying fortunes. Sometimes righteousness victorious, as when the Roman emperor renounces paganism, and the standard of the cross is unfurled from the throne of the Cæsars, or the Magna Charta of Anglo-Saxon liberty is wrested from a

despotic king. At other times wickedness triumphant, as when Rome is red with the blood of the saints and the gardens of Nero illuminated with burning martyrs.

Moral progress is never in a straight line, but like the zig-zag mountain path that sometimes turns backward upon itself, it forges steadily toward the summit. For the first three centuries of our era Christianity was invincible. "Fair as the moon, clear as the sun, and terrible as an army with banners" the church moved forward conquering and to conquer, till the whole Roman world accepted its dominion. Then the pendulum gradually swung in the opposite direction. And for 500 years the shadow was turned backward on the dial of progress. What a discouraging time that must have been for God's saints. The heroic and faithful few who kept their lights burning amid the gloom. "Through all the long dark night of years" the people's cry ascended.

"The earth was wet with blood and tears ere their meek sufferings ended." But at last Wickliffe, the morning star of the reformation, arose in England, and then the funeral pile of John Huss glimmered a moment on the dark horizon of the continent and then a light burst forth from the cell of a monk that speedily irradiated the world. And, though there have been some disasters since, eddies in the stream of progress, yet the trend of human events toward a brighter and more glorious future has never been seriously obstructed. The American people are watching with the keenest interest the operations of our army and navy, in distant parts of the world, and as every day almost brings us tidings of new victories, our enthusiasm rises and our confidence in final victory amounts almost to a certainty.

If Christian people were watching with the same intense interest the onward march of the sacramental hosts, they could shout every day over triumphs of the cross more brilliant than Dewey's victory in Manila Bay, or

Sampson's in Santiago Harbor. Europe is Christian, India is turning to God by the million. Japan must be the fulfillment of the prophecy, "A nation born in day," for the whole empire has turned its back on paganism and its face toward the cross. Africa is being parceled out among the great enlightened powers, which means a united and gigantic effort of the whole world to lift it out of barbarism into the sunlight of a Christian civilization.

And our recent war with Spain, so brilliant to the American arms, and which has left on our hands an unsolved problem in the far Orient, will nevertheless result in the extension to religious and civil liberty to ten million more oppressed and long enslaved human beings. Blind indeed must be the eye and perverse the intellect and heart that cannot see God in the march of human affairs, slowly yet surely evolving order out of moral chaos and re-enthroning righteousness in the earth. "The blessed and only Potentate, the King of Kings and Lord of Lords," he leads the procession of the ages, the shock of armies and the ruin of empires only enhancing his glory. The scepter of his power is manifest more and more in all the spheres of human activity. "In the realm of intellect, neutralizing and destroying all false philosophy, and freeing, rousing, energizing the human mind. In material civilization, tunneling mountains, cutting asunder continents, by canals, and uniting them again by lines of lightning beneath the seas, and links of fire above them. In religion, his churches, like innumerable candlesticks, bestudding Europe and America with radiant points of light, and spanning the moral heavens with a more glorious constellation than the milky way." Millions of Sabbath-school children celebrate his triumphal march with palm branches and hosannas. Missionary stations girdle the globe with centers of truth and moral illumination, dispelling the darkness that for ages has hung over continents, and opening the way for

commerce, to science, to justice, to liberty, to universal harmony and good will. What greater surprise for the world, what more astonishing thing in history than the responsibility God has suddenly thrust upon the people of the United States with regard to the world affairs.

With our traditional and selfish policy of keeping out of the quarrels of Europe, rejoicing in our own liberty, and leaving the rest of the world to take care of itself, we woke up one morning in May, 1898, and found a group of barbarian islands on the opposite side of the globe, with eight million helpless and long abused people, lying at our door, as a respectable family sometimes finds an abandoned babe on the threshold. And without consulting us, whether it is pleasing to us or not, the responsibility of their care, their protection, their government and their civilization is upon us. Can we refuse, dare we shirk a responsibility so divinely imposed?

It seems to me it requires but little faith to hear in the sound of Dewey's guns booming in Manila Bay the trumpet of the Lord announcing the resurrection of the long defunct civilization in the East. While the drums of our soldiers in the Island of Luzon, beating the reveille of the millennial morning, proclaim: "The Lord God omnipotent reigneth. The nation or kingdom that will not serve him shall be destroyed."



ALL IN CHRIST.

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"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—I Cor. 1:30.

"Thou, O Christ, art all I want,
More than all in thee I find."

This familiar strain is frequently quoted and sung. Is there full appreciation of the truth couched in the lines? Whatever the varied need of our complex nature, the scriptures present Christ as the full supply of that need. Mother, within the measure of her ability, anticipates and supplies the varied wants of her child. "The soul, that on Jesus doth lean for repose," will find all of its needs supplied, "according to the riches of his grace in glory." As a matter of clearness and convenience the wants of our natures may be expressed in different terms, such as "religion," "salvation," "conversion," etc. Paul in the text quoted offers a four-fold classification. Christ is made unto us wisdom, and righteousness, and sanctification, and redemption.

Wisdom has a broad signification in the scriptures. It means to see. With the sensation of sight there is necessarily the phenomenon of light. It means light. Further, it implies the ability to discern between right and wrong and the power to choose the right. Christ is made unto us, light. "He is that light that lighteth every man." There are three ways in which he is made light to the believer.

He illuminates life's environment. Did one desire to explore the Mammoth Cave he would require a light and guide to do it comfortably, safely and successfully. There are pit-falls, subterranean streams, winding recesses, far reaching passages, darkness and solitude that without necessary precaution and help render the act dangerous in the extreme. The darkness is so opaque, it would seem that when the fiat "let there be light" was uttered the night of chaos had rolled back into this great cavern and congealed. Darkness so thick one can almost feel it; solitude so intense one can hear his own blood flow through its accustomed channels, or beat against the cells of his brain. Left alone without light or guide means death by fright, insanity, starvation or accident. With a light and guide, however, this wonderful physical phenomenon becomes a thing of grandeur, entertainment and instruction. One has increasing enjoyment as he views its magnificent chambers, its domes of crystal beauty, its pillars of stalactite and stalagmite, its winding and far-reaching corridors, or floats securely upon the waters of its subterranean river, or feasts upon music which, as the sound waves of the singers' voices scatter in the dark recesses, gather into a diapason and return in a shower of melody, seem like fragments from celestial choirs. The cave is not changed by the introduction of the light and guide, but the way is lighted up so that one can, who chooses so to do, avoid that which is dangerous and utilize that which is profitable. Life is surrounded by perils, pit-falls, darkness, death. We need a light and guide, "when life's dark maze we tread and griefs around us spread." Christ by the text is made unto us wisdom. He illuminates the way. He is the way. Who receives him into his life will be enabled to discern between the good and evil and always to choose the good. Christ will fill his life with the best; will crown his years with goodness and flood the soul with the music of heaven.

Being made unto us wisdom, Christ also illuminates the inner life. Abnormal growths and foreign substances sometimes destroy the physical health and threaten the life. Often they are invisible to the natural eye. Through the medium of the X-Ray these abnormal growths and physical impediments can be located, when the hand of the skillful surgeon may remove them, thus restoring health and prolonging life. Christ illuminates the inner life of the believer. Abnormal dispositions; habits, the result of inherent tendencies or of external temptation, which destroy spiritual health and threaten spiritual life, all may be located and, with the assistance of the Divine Physician, may be expelled from the soul, restoring spiritual health and quickening spiritual life.

Christ illuminates the life by causing the unseen to be seen and by drawing the remote near. We are surrounded by an unseen physical world, as real and greater than the world we see with unaided vision. Light focused through the microscope brings a part of this great and invisible world to view. A drop of water is a sphere teeming with life. The number of celestial bodies visible to the naked eye is small compared with the multiplied blazing suns, circling worlds and scintillating stars revealed through the telescope. The moon, 240,000 miles distant, is brought so near by this instrument that we can see its mountain ranges, note the shadows which they cast upon its surface, view its "showery sea" and its magnificent canyon systems. That point of light visible in the southern sky during the past summer is Jupiter. Regarded with the unaided eye it appears no larger than a silver dime. Its diameter, however, is eleven times greater than the earth's. Four hundred millions of miles distant, to the natural eye it is but a point of light. Observed through the telescope it becomes a planet with four moons, and a belt clearly visible around its center. The invisible becomes visible.

That smaller point of light is Saturn. It is nine hundred millions of miles distant. So remote that should one traverse the distance, traveling at the rate of sixty miles per hour, without stop, it would require 1,712 years and four months to make the trip. Through the medium of the telescope Saturn is brought near and her rings and eight moons, invisible to the unaided eye, become visible. Christ in the believer's life, broadens its horizon, extends its zenith and expands its firmament, causes the unseen to be seen and brings the remote near. The unreal to the natural man becomes the most real to the spiritual. Thus does Christ give us a glimpse of the celestial city. We can see its streets of gold, its walls of jasper and its gates of pearl.

"We see the triumph from afar,
By faith we bring it nigh."

Christ is made unto us righteousness. "And be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." The righteousness that counts is of faith. In order to right living man needs to be made right. Rightness is essential to right doing. Without the rightness which is of faith, the doing will be irksome and slavish. With Christ the "yoke is easy and the burden light." Sin has an effect upon the soul similar to the effect of disease upon the body. Disease dwarfs, deforms, circumscribes the body. Sin deforms, dwarfs, limits the powers of the soul. The dwarfed and deformed cannot measure up to the perfect standard of physical manhood, unless some remedy be discovered that will take the crook out of the body. No more can man measure up to the moral standard that counts, unless some remedy be applied to remove the moral deformity. Sin has for its root meaning to "miss the mark." Sin won't

work outright. It means inequality, short measure, light weight. Abraham believed God and it was imputed unto him for righteousness. The object of that faith was Christ, the promised Christ. Christ was made unto him righteousness in the sense that righteousness is imputed because of faith, and he obeyed God perfectly. Who receives Christ into his life by an appropriating faith has Christ's righteousness imputed to him. Christ equalizes the inequalities, takes the crook out of his nature, gives right impulse and direction to the life, clothes him about with his righteousness and enables him to love God and keep his commandments.

It is not enough that the house be rid up and illuminated, it needs keeping in cleanly and sanitary condition. Cleanliness is next to Godliness. It will not suffice to erect a new residence, furnish it elegantly, close it tightly and expect it to remain clean and wholesome. It requires not only the annual renovating, but the daily cleansing, the daily letting in of fresh air and sunshine, the daily ridding of all its appointments, which in the routine of life may become contaminated or disordered. To rid the house and close it tightly against air, light and sun-warmth is to invite unhealth and uncleanness. Isolation is not the method of the divine life. The man who entered the monastery that he might withdraw from the world and its tempter and thus be religious and holy, learned that even in that isolation the tempter was present. For when in the act of returning to his cell from the fountain with a pitcher of water, he caught his foot on an obstruction, fell, broke the pitcher and the third commandment at the same time. The divine method is to live in the world, do deeds of mercy and help and keep clean from the world. How may we effect this? Christ is made unto us sanctification, or purification. Not once merely, in conversation, not twice merely in the "second blessing," but every day. "I need thee every hour, most gracious Lord."

Under the old dispensation there were daily, annual

and other sacrifices, among them that of the red heifer. This last mentioned was for the purification of the people from their contamination incident to their wilderness journey; all were prototypal of Christ. He is the believer's daily provision for keeping himself "unspotted from the world." To whom Christ is made purification, he is clean indeed.

The ultimate of Christ's work in our lives is not primarily to save us from everlasting pain, or to save us to eternal bliss, or to quiet the conscience here and now. All these are concomitants of his work. They accompany the scheme, but are not the supreme object of the scheme. The supreme object of the gospel is the perfection of Christian character. Christ is therefore made unto us redemption. We need rounding up. "Whom he did foreknow, them he did predestinate to be conformed to the image of his Son." Christ is made unto us redemption. Redeemed means to be bought back with a price. Back to what? To the image lost in the original disobedience. To the enjoyment of holiness. To the possession of the characteristics of the sons of God. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." Hell and heaven, remorse or an approving conscience are consequences of a choice. The essential is the reception or rejection of Christ. The supreme purpose of accepting him is that we may become like him. Bishop Brooks said that "Christian character is the greatest power in the universe." It is a belittling conception of the gospel that regards the work of Christ merely as a fire escape, an expedient for "fleeing the wrath to come," or holds that by some mysterious process it is intended to pull us into heaven bye and bye, or introduce us into an extatic frame of mind now. These may be some of the effects, they are not the thing itself. Have we not been more concerned with the effects than with the cause? Do we

not more highly esteem the fruits than the tree? Have we not been more interested in the blessings that Christ brings than in the Christ? We are saved from sin that we may be conformed to his image. "Jesus men" and "Jesus women," terms used by the heathen to designate our missionaries, accurately place the purpose of redemption before us. Our lives are to reproduce the Christ life. Will they not do this if Christ be made unto us all that is implied in the text? Will we not, like Paul, exclaim: "I am crucified with Christ; nevertheless I live; yet not I, Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God; who loved me and gave himself for me." In another place Paul says: "I therefore the prisoner *in* the Lord." The very element in which he lived, the very atmosphere he breathed was Christ. Is it any wonder that his character is so glorious? What is the process of our redemption or rounding up? Christ for us, we for Christ. "I beseech ye, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be *not conformed to this world*; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Having respect unto the recompense of reward is scriptural. Heaven beyond is a glorious, inspiring vision, but if Christ is made unto us wisdom, and righteousness, and sanctification, and redemption all of the benefits of his passion and death become real to us now. One of the witnesses of the spirit, assuring us of sonship, is the fruit of the spirit in a redeemed, well-rounded Christian character. This is the noblest work of God! This is the finest product of infinite skill! Such a character can never die. The moment the body sinks to the earth a lifeless clod but ushers in its true existence, and in perennial youth it will live forever a blessing to itself, a benediction to the race.

Thus if Christ be made unto us wisdom, the ability to

discern and choose the right; righteousness, correcting our moral deformities; sanctification, our purification from daily contamination of the world; redemption, the rounding out and reproduction of the Christ life in Christian character, "Heaven will come down our souls to greet, while glory crowns the mercy-seat."





HOW GOD INSPIRED THE BIBLE.

BY REV. CHRIS GALEENER.

Pastor of Kimber Church, Danville.

"God who at sundry times and in divers manners spake in times past to the fathers by the prophets."—Hebrews 1:1.

"All scripture is given by inspiration of God."—II Tim. iii:16.

"But holy men of God spake as they were moved by the Holy Ghost."—II Peter, 1:21.

These and many other passages might be cited as proof texts for the doctrine of the divine inspiration of the Bible. There is certainly no doctrine held by evangelical Christians that has passed under a more searching scrutiny in the last few years than this concerning the inspiration of the Bible. Never did the discussion of religious matters occasion more disquiet in the minds of thinking Christians than this. Many a devout Christian has been asking: "What are the critics going to do with my Bible? Will there be anything left of it when they get through with it?"

The orthodox Christian has timidly watched the scaffolding which the imaginations of succeeding generations have erected about the old Bible tumbling into ruin and often feared that it was the Word itself that was being wrecked. But no, my friends, there is nothing to fear. Let the superstitions topple into ruin; they have only obscured the sublime beauty of the Word of God which standeth sure. About the security of the Word itself we need have no fear. Indeed, I think that in the last few years there has been quite a reaction in favor of a corrected view of inspiration.

What are we to understand by the declaration that the Bible is inspired? A tyro in theology knows that there are several distinct theories of inspiration. I am not going to take your time to even outline them with the exception of two, which are about as far apart as the poles, and then introduce a third, which stands somewhere between these extremes and appears to me to satisfy all the demands of reason and revelation.

The first of these is what might be termed the Natural Theory. It is so easy and simple that it has gained ground quite rapidly among those who are a little disposed to rule out all that is supernatural in revelation. The fact that it contains a small amount of truth makes it all the more dangerous. This theory is that the Bible is a collection of documents, written in good faith by intelligent and trustworthy men, whose work was superintended and guided by the Holy Ghost. But this inspiration was no higher than that accorded to the work of every noble writer. It considers that every poet of high order was inspired. David and Isaiah stand on the same level as Milton and Shakespeare. Bunyan was as much the amanuensis of God as Daniel.

There is no doubt a measure of truth in this theory. I think it would be a great mistake to think that inspired men existed only in the past and there were no inspired writings except those bound up in the Bible. I have no doubt that God has moved upon the hearts of men in every age and generation and inspired them with lofty thoughts for the benefit of the race. I am not disposed to deny that such men as Luther and Wesley were inspired to undertake the work which they individually accomplished. I feel quite certain that Bunyan was especially endowed from on high with wisdom to write his great allegory. But all this is not inconsistent with the idea that God specially trained one nation for the sake of the rest and then selected certain ones from the

mass to whom he gave a special commission and sent them out with a message especially inspired. This I claim is inspiration of a higher order, because the truths which they were to proclaim were to become the basis of all subsequent religious teaching. Their writings were to be fundamental. Much that they had to say was concerning truths that man could not discover without a divine revelation.

Let us pause here long enough to learn what some of these ancient authors thought of their own inspiration.

King David says:

"The Spirit of the Lord spake by me, and His word was in my tongue'."—2 Sam. xxiii :2.

Isaiah declares:

"For the Lord spake thus to me with a strong hand, and instructed me."—Isa. viii :11.

Jeremiah, speaking more at length regarding his mission, says:

"Now the word of the Lord came unto me, saying: Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee. I have appointed thee a prophet unto the nations. Then said I, Ah, Lord God, behold, I cannot speak; for I am a child. But the Lord said unto me: Say not, I am a child; for to whomsoever I send thee thou shalt go, and whatsoever I command thee thou shalt speak. . . .

'Behold, I have put my words into thy mouth. See, I have this day set thee over the nations,' etc.—Jer. i :5-10.

Ezekiel tells us how he was called to become the messenger of God:

"The Spirit lifted me up and took me away, and I went in bitterness in the heat of my spirit, and the hand of the Lord was heavy upon me."—Ezek. iii :14.

A large number of examples might be cited were it necessary but it is not. These suffice to show us how these "holy men of old" regarded their own inspiration. "They

spake as they were moved by the Holy Ghost" and not of themselves. Often they went reluctantly, groaning under the heavy hand of God. They felt that the woes of Jehovah would rest upon them if they did not obey. Theirs was no natural poetic frenzy. It was of God. So, at any rate, they believed.

If we turn to the New Testament we find many of its authors making for their messages the same claims. St. Paul, speaking of his gospel, says: "For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ."

Notice also how this same writer begins all his epistles: "Paul, an apostle of the Lord Jesus Christ."

Sometimes like the prophets of old, he says: "This we say unto you by the word of the Lord."

We can readily see what Paul thought of the Old Testament writings by a perusal of his own. He often speaks of them as "The oracles of God." He tells us what "God said in Hosea," or what "God said in another place," etc. Thus the New Testament is made to bear witness to the inspiration of the Old, and both make claims to being of supernatural origin.

I think there can be no doubt to a reasonable mind after a careful perusal of the scriptures that the authors themselves believed that they had a kind of special inspiration, a miraculous endowment from God.

The theory of natural inspiration does not satisfactorily account for many things that we find in the Bible. Many of the great fundamentals of our religion, as immortality, a coming Messiah, and salvation through the atoning blood of the Redeemer could have been apprehended only through a supernatural revelation. The lofty moral ideals of the Old Testament could not have been attained in the barbarous ages in which it was written save through a special miraculous inspiration.

Over against this natural theory and occupying the opposite extreme stands a severe theory of Verbal Inspiration. This theory claims that the Bible is inspired *verbatim et punctuatum*. That every word, letter and punctuation mark was inspired of God. This theory claims that the writers of the Bible were no more than machines, as the typewriter serves the purpose of the author of today, so these holy men were mere instruments for recording the thought of the Divine Being.

This theory was held by the rabbins in the days of Christ. These teachers went so far as to count and keep a careful record of the letters and characters employed in writing the scriptures, and if a copy, newly written, varied in the least it was condemned.

Such a theory leaves no place for any human element in the writing of the word of God. He might just as well have given us his word in the same manner as that claimed for the Book of Mormon. We are told that the prophet Joseph Smith was led by divine inspiration to the place where "The Golden Plates" were concealed, and having dug them out of the hill he found a wonderful book, written in an unknown tongue, which he was enabled to translate by divine guidance. Thus the Book of Mormon is triply inspired.

No one doubts that God could have so given us his word. But I think few with any degree of intelligence believe that he did so give it.

There are a great many considerations which lead the thoughtful man to the conclusion that God did not care to dictate the very words in which the truth which he desired to communicate was to be couched. Had he done so we certainly would find in revelation a faultless grammar, as well as infallible statements. We should expect a lofty style that was absolutely beyond criticism and a diction that could in no wise be amended. But such is not the case in

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every part. There is so much that bears the stamp of the human in the scriptures that we are constrained to admit that God permitted the human element to have its way so long as it did not mar the accuracy of the divine thought or vary from the truth.

This leads me to remark that I think the real truth lies somewhere between these two extremes. I believe that God inspired holy men with a plenitude of wisdom that enabled them to state what he wanted stated and to tell in their own words and according to their own styles the mighty truths which he wanted the world to know. The Divine Being came so near to them in some unknown way that he filled their minds with his own thought. They became saturated with it, just as a student becomes saturated with the truth taught him by his master and is then able to go out and tell the world what his master taught, but couches it in his own language. These authors never lost their individuality. If one possessed poetic genius he was enabled to set the truths of God to poetic measure and with true poetic fancy garnish the thoughts with which he was inspired. Thus we have some of the divine messages throbbing in the measures of sublimest song. If the writer had an inclination toward law, then to him was intrusted the responsibility of expressing the divine ideas of law and jurisprudence. In others burned the true prophetic fire, and their eyes were opened to see the wonders of coming ages, and they write with charming grace of the majestic march of the coming King. Some were natural preachers of righteousness, and the burden of their messages was the woe of sin and the wrath of God against iniquity.

It is the employment of these human elements that has given to the Bible its great variety and versatility. It becomes at once a magnificent collection of literature, philosophy, law, political economy, hygiene and religion. It is a veritable encyclopedia in small space, and all because

God employed experts in all lines and then supernaturally endowed them with wisdom that is above this world.

It was in this way that the Bible became for us a mirror of our own emotions and aspirations and passions. When we come to the Bible we seem there to find often the best expression of our feelings. Are you cast down with fear? Turn to some of the Psalms of David, written in the time of his trouble, and he seems to give voice to the deep emotions of your own soul. Does sin threaten your peace? The same author seemed inspired to express your supplications better than you could do it yourself. Does your soul rise on the jubilant wings of victory? Again this same man of varied experience seems better qualified to sing your exultant song than you yourself can be. Why? Because this man had run the whole gamut of human experience. He possessed the poetic instinct, and above all his soul was filled with the spirit of inspiration, and he became thus divinely qualified to sing for us our songs of penitence and give expression to our exuberant joy. We can readily see the advantages of the intensely human element under the control of the divine.

The human element in inspiration makes sure of its comprehensibility by the people to whom it is addressed. A revelation without any admixture of the human would be in danger of becoming like many sermons, "over the head of the audience." The revelation might be very complete and perfect, but nevertheless incomprehensible. When God compressed his wisdom within the range of the human mind and expressed it in the vocabulary of the human race he made sure that it could be understood by the very ones who needed it most.

In the incarnation of Christ we have a wonderful parallel. "The word became flesh and dwelt among us." In him we find weakness and power uniting. In him we find wisdom ineffable alongside of a humility which declares

that there were some things unknown. Subject to heaviness and weariness, yet tireless in all efforts to bless mankind. In him shone all the glory of the divine Godhead, though veiled in a human frame. He was a perfect union of the human and the divine. In this the written word perfectly symbolizes him. It, too, is the expression of the divine wisdom, power and glory. It, too, is in the world in might and power. It, too, exhibits a majesty, a purity and an exalted moral character which plainly proves its origin is heavenly and not of the earth.

This commingling of the divine with the human is so intricate and so blended that we cannot say where the one ends and the other begins. Just as in the life of Jesus it would be impossible to so classify his acts as to say of one, "This is divine and this is human." Some of his words were so ordinary as to need nothing but plain common-sense for their dictation, while others expressed such exalted wisdom as to prove divine illumination. So the sacred scriptures cannot be separated into classes to be denominated human and divine. It will never do to select out certain passages and say, "This is so plainly human that nothing divine or supernatural attaches to it, and it may be cast out without hurt to the record."

In our consideration of all theories of inspiration we ought to make a distinction between revelation and inspiration. We too often confound them. They are not synonymous.

A revelation is the disclosure of a fact not otherwise known. There were certain great and fundamental facts about God and man and redemption and immortality that man could learn only from the lips of God himself. No process of reasoning could bring them to light. Man had no means of discovering these truths. Hence they were given to him by a direct revelation from God.

On the other hand there were many facts of human history and experience that men knew without any special

revelation. Many of these facts and experiences were recorded in written history. They were written by historians of undoubted veracity and were well attested. Such facts could be inserted into the body of scripture by inspired men without any direct revelation. The authors were inspired to write that which was already known to them without miraculous intervention. There was no need that the author of the Book of Kings, for example, should have made to him a miraculous revelation of Jewish history to enable him to write what he did. The same may be said of all the historical books of the Bible.

But let no one fall into the mistake of imagining that these historical parts of the Bible were any the less inspired. The Holy Spirit could and did undoubtedly exert a controlling influence, directing what to use and what to discard, and thus the record was preserved from all those absurd myths and legends which so disfigure and encumber the writings of other ancient authors.

If any one will take the trouble to compare the apocryphal gospels with those of Matthew, Mark, Luke and John he will discover the immense advantage of the true over the false. In the accounts of our Lord's life as given by inspiration there is a lofty dignity, mingled with a charming simplicity, that is in strange contrast with the puerile stories jumbled together in the apocryphal narratives.

We find no difficulty at all in admitting that the biography and history of the Bible may have been derived from sources accessible to all who cared to write on these subjects; but at the same time we cannot help noticing such a superiority in the character of the inspired writings over those produced by the unaided human mind that we must also admit that a superior mind guided in the selection and arrangement of the matter composing the books of the Bible.

No harm can possibly be done to the cause of truth by admitting that many books of the Bible bear the stamp of

joint authorship. Some of them appear to be compilations gathered from many sources and most carefully edited. I cannot see where any harm can come from admitting that if an inspired author should find a passage in the works of some contemporaneous writer that exactly expressed his idea, that he should have incorporated it into his own production. We know that Paul did do this very thing on more than one occasion. Our theory of inspiration contends for the constant superintendence of the Holy Spirit in selection, arrangement and classification of divine truth. The facts might be gathered from any source. Truth is truth, from whencesoever it may come, and the Holy Ghost was careful only that the truth should be recorded.

Essential truths that could be apprehended by man only through a supernatural revelation were presented to him in that way. But those truths that could come to him through a natural channel were so given him, and men were inspired as much to write the one class as the other.

Thus we contend that the Bible is a record of truth. I care not whence the truth was derived, or how it came into the human mind, the essential thing is the fact that the truth is recorded, and I believe this was done by men inspired of the Holy Ghost. "Holy men of God spake as they were moved by the Holy Ghost."

The psychology of inspiration is one of the most interesting of studies in this connection, but would require far more space for its full discussion than the limits of this sermon will allow. The new psychology is throwing considerable light upon this matter.

The most recent research in the department of metaphysics is bringing to light some curious laws of mind not heretofore recognized. Our older psychology dealt mostly with the phenomena of the separate individual mind. The phenomena of the soul were studied with reference to itself alone. But little attention was paid to the influence of mind

upon mind. Within the last twenty years scientific men have been studying the influence of mind upon mind with the same care and precision of experiment as they have been bestowing upon the physical sciences, with the result that they have made many and valuable discoveries. They have found out that spiritual beings influence each other as profoundly as the planets do each other in their orbits.

We have discovered that some minds are far more easily influenced than others and that some possess this mysterious soul power to a far greater extent than others. The "magnetic speaker" wields a wonderful power over his auditors. Why? None can tell unless it be that his soul binds with a curious spell those who listen. The theory of thought transference without the medium of sight or sound is proven beyond all controversy, thus establishing the fact that one mind may convey its contents to another without written or spoken sign.

If all this be true with reference to human minds why may it not be true on a far larger scale with reference to the Divine mind? There is no law of the soul which he does not understand: no process that is mysterious to him. If in a small way one human mind can so influence another that it can cause the subject to speak the very thought of the controlling spirit, why may not God so control a human soul that he may be impelled to speak and write the thought of the Divine?

Hypnotic experiment has demonstrated that a subject frequently placed under the influence of a stronger will becomes entirely passive, so that while in such state, he appears to have no thought of his own. He thinks and acts according to the mind and will of his master. In some such way these "holy men of God" were doubtless moved by the Holy Ghost. Men who live much in the presence of the Divine, seem to become *en rapport* with the Divine mind and read the Divine thought and imbibe the Divine spirit. This enabled them to

write and speak as the oracles of God. There was no obliteration of their personal peculiarities. They thus maintained their individuality, while they became the channel through which poured the streams of Divine wisdom. They did not always understand their own messages and often cogitated upon them like Daniel, until they became sick, but this fact only attests the supernatural character of their works.

Modern skepticism urges certain complaints against the inspiration of the Bible on the ground of scientific inaccuracies and moral inconsistencies.

Concerning these I have but little to say, as I think they can be disposed of by the candid mind in very short order. The Bible makes no claims to being a textbook in science, and therefore its scientific allusions are not couched in technical language. If it were so it would defeat its own purpose. It is written in the language of the common people and for the common people. But that its allusions to scientific facts and principles are false or faulty has never been proven. Before we discount the Bible on account of supposed scientific errors we must be sure of two things—first, that we have correct theories of science; and, second, that we are certain that our interpretation of the Bible is the correct one. We may be at fault in both these respects. Our scientific theories are constantly changing. Hundreds of theories have been held and then discarded by the scientific world within fifty years. The theories of today may be laughed to scorn tomorrow. So it will not do to say that the Bible bears the marks of fallibility because it will not exactly register with the deductions of constantly changing science.

Then theologians have been compelled to change some of their views of interpretation. We have discarded some of the things which our fathers thought the Bible taught. For example, a hundred years ago the theologians all

believed that the Bible taught that the whole creation was begun and finished in six literal days. No intelligent man now thinks that it teaches any such thing. The theological world in the days of Gallileo taught that the world was flat and stationary and the stars moved about it and grounded the doctrine on the word of God. No intelligent reader of the word finds in it any such doctrine today. When the world is well enough educated to interpret the true scientific teaching of Nature and understand the doctrines of the Bible I believe that they will be found to be in most perfect accord.

But I am inclined to think that what are termed the moral inconsistencies of the Bible are the ground of more trouble to the devout student of the Word than the so-called scientific inaccuracies.

We find in the Old Testament some things that shock our moral sensibilities, and as we recoil from them we are inclined to question, "Can this be the inspired truth?" Time would fail me here to fully treat these difficulties as they deserve, but I think I can offer you a solution.

We observe that all these moral difficulties appear in the older portions of the scriptures, away back yonder in the very morning of the human race. A careful scrutiny of the Bible reveals a gradually ascending moral ideal. God was compelled to deal with the race as a parent deals with his family. He could not all at once inculcate the loftiest moral principles. He must begin their moral culture at a low point, because he found them there. Every observant parent has noticed that the moral conception of the child is very far below that of a well disciplined adult. A child has a very vague idea of the rights of his playmates; he does not scruple at pain inflicted upon those who oppose his will. So revelation came to the race in its infancy and must necessarily be adapted to his moral apprehension. But any one may easily see the gradually improving moral

quality of the scripture until it teaches an ethical code that is the wonder of the world.

We ought also to learn to discriminate between the inspiration of the record and the inspiration of the thing recorded. There is language recorded in the Bible by inspiration that was not originally inspired. For example, in the book of Job we find the language of Satan recorded by inspiration, but no one believes that Satan was inspired to utter it. In the same book we find the language of Job's three friends recorded by inspiration, although much of what they said was sheer nonsense and not at all uttered by inspiration. When we learn to make these distinctions we shall avoid many of the supposed moral difficulties of the Bible.

There is no reason for the assumption that God gave to man a perfect revelation in the beginning. He revealed as much as would be useful to the race. He delivered it in the best manner for the age in which it was given. He tempered his truths to the understanding of the people at the time and contented himself as any wise teacher will with adapting his teaching to immediate requirements.

Thus his revelation has a progressiveness that commands the admiration of all candid students. God did for the race just what the secular teacher does for his pupils: He gave them a text just suited to their wants. When the child in the elementary school takes in his hand for the first time the textbook which is to become the open door to mathematics he is not given a complete Euclid. There he finds first principles, and perhaps these are not always couched in severely scientific language. He approaches the temple of knowledge by a roundabout way, but he moves gradually forward. When one book is finished he lays it aside for one a little more advanced, until he has climbed the heights of wisdom, from which, looking backward, he sees a beautiful harmony in the entire course. So God has dealt

with the race as with one colossal man. His infancy began in the centuries now veiled in antiquity, his youth was contemporaneous with the patriarchs, and he blossomed into young manhood when the word was fashioned in the form of man. Through all these cycles the kindly eye of the Heavenly Teacher has been over him with unsleeping vigilance. His sacred truth has come to him in installments exactly suited to his attainments in wisdom, and has all along the ages grown brighter and brighter unto the perfect day. Perhaps when we shall have graduated from the school of time our race will behold a still sublimer glory in the Word in a land where time shall be no more.



A PROBLEM FOR PARENTS AND TEACHERS.

BY J. F. WOLFARTH, D.D.

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"What manner of child shall this be?"—Luke, 1:16.

The question of our text was asked because of the remarkable things which had happened previous to the birth of the son of Zacharias. Zacharias had doubted the word of the Lord concerning the birth of his child, and in consequence had been deaf and dumb for nine months. After the child was eight days old the friends of the family came together to circumcise it and name it. Some of these friends wished to name the child Zacharias, after his father, but his mother said, "Not so; but he shall be called John." And when Zacharias was appealed to he wrote: "His name is John." Then his tongue, which he had not been able to speak with for the space of nine months, was loosened and he began to speak and praise God.

Because of the remarkable things associated with the conception and birth of the child the friends were inclined to think that the child was designed for some extraordinary purpose; hence they asked the question of the text: "What manner of child shall this be?"

At the birth of every child that comes into the world this same question might be asked. Every child is a bundle of wonderful possibilities.

You may take up the glossy acorn which has fallen at your feet, and as you hold it in your hand you may realize that mighty results lie folded up within the insignificant



and apparently inanimate thing. But within it are intricate laws of self-development; organs of reproduction that take hold on eternity. There are in it a wealth of delicately cut leaves in endless succession; the strength of timbers to be fashioned hereafter into the roof of a house or to form the heart of oak of some great steamship or some man-of-war.

We might ask: "O, foolish little acorn, wilt thou be all this"? And the acorn answers back: "Yes; God and I."

If there are wonderful possibilities wrapped up in an acorn, there are certainly great possibilities wrapped up in every mother's child.

The question of our text is one that should be asked by every parent and teacher of every child. That we are interested in our children goes with the saying. But whether we are interested sufficiently to cast a forward look into the future, in order to see what kind of children they will be, is another thing. And are we interested enough to shape their lives for the future? We have it in our power to do this very largely. Solomon says: "Train up a child in the way he should go; and when he is old he will not depart from it." But none of us may certainly know what manner of children ours shall be, for others may influence them for good or evil as well as ourselves. But it belongs to us to do our utmost to call out and direct their possibilities in the right direction.

That we may see the importance of this I wish to impress upon your minds what may be the wonderful reach of their lives. There is a beautiful butterfly in the worm that crawls at your feet; there is a giant oak in the acorn which you may hold in your hand; there is an earthquake in the stick of dynamite which you may carry in your pocket, and there is the making of a great statesman or commentator in the dull boy sitting at your feet.

Dr. Parker says: "Is there anything more incoherent than an alphabet? There is not an idea in it. It is dry,

unmeaning, pointless, utterly without the power to give enjoyment. Who can find an organic unity between the letters of the alphabet as they stand in their separateness and their symbolism? They might all be upside down and it would make no matter; they might be of different shape and no appalling consequence would ensue. The letters of any alphabet are incoherent and useless in their separateness. Yet there is in that alphabet the beginning of logic, of music and of eloquence. *You* do not know what the alphabet is until it has undergone manipulation; after the magician has shaped it you shall see visions of God." At his birth the infant is but an animal, without discrimination or judgment or moral sense. He does not know one being from another; you cannot appeal to him; you cannot reason with him; you cannot discourse to him about heaven or hell; all your discourse is useless sound. Yet in that same infant there may be a judge, a hero, a genius, an Ezekiel. Let us not despise the babe in the cradle. He may mean much to this world and the next. When Wellington was born at Mornington, England, that decided Waterloo and saved Europe. When Handel was born in Halle, Saxony, that decided the oratorios of "Judas Maccabæus," and "Esther," and "Israel in Egypt," and "Jephtha," and "Messiah." When Eli Whitney was born at Westboro that decided all the wealth of the cotton fields of the South. When Gutenberg was born at Metz, Germany that decided all the libraries of christendom. When Morse was born at Breed's Hill, Mass., that decided that the lightnings of heaven should become galloping couriers, bearing messages over land and sea. When Washington was born at Westmoreland, Va., that decided American independence. When Christ was born at Bethlehem that decided the redemption of the world. Oh, look out for the cradles!

In one of our recent Sunday-school papers there was an article that suggested a "long look versus a short look."

In all of our work it is well to take a long look as well as a short one. In Sunday-school work if you only take a short look you may see in a scholar only a cross boy or a peevish girl. But you need to look farther. What does the farmer see in the spring? Is it only a plow and a balky horse? Does he only see tough soil? Yes, all of these, but they are only the near view. He takes a long look and by it he sees the ripening harvest and the big reaper humbling the wheat heads like so many crowned kings, and then the heavily loaded wagon rolling off toward the big barn.

Again, go into the studio. The sculptor stands before a block of marble, mallet and chisel in hand. Does he only see a shower of marble chips flying like a suddenly disturbed flock of white doves? Does he think only of the tiresome, monotonous succession of blows? No. He is looking off. He sees the shapely statue rising out of the marble litter. His eye kindles as he watches the noble face coming into outline. He starts in glad surprise as he sees afar a grand man or woman as the result of his faithful work. As you look upon the child before you what do you see? Is it only the boy or girl, poor and insignificant, or is it the mature and fully developed human being at his or her best? When looking down you see in the boys or girls before you irritating imperfections, and you are tempted to be impatient. But look up and wait. Stay the short look. Lift your eyes. Look afar. There you see the once restless, wide-awake boy of your class, a splendid Christian man, with his enthusiastic impulses directed intelligently toward Christ-like ends. There you see the girl who tires you out with her schemes developed into a magnificent specimen of consecrated womanhood, judicious in method and earnest in spirit. So take the long look.

Against the sides of every cradle in which a child is rocked beat the two eternities. In that child we have an untried, undiscussed and unexplored subject. The influence

of that child may go down far into the next century. Yes, it may go down into the thirtieth and fortieth and fiftieth century, if the world lasts so long. The world stood 4,000 years before Christ came. It is not unreasonable to suppose that it will stand many thousand years more. For 4,000 years the world swung off into sin. May it not during the next 4,000 years swing back into righteousness? It is our privilege and duty to make it do so. 'As other fathers and mothers and teachers have impressed themselves upon the past, so we will impress ourselves upon the future. The mothers of the last century are today in the persons of their descendants, in the senates, the parliaments, the palaces, the pulpits, the banking houses, the professional chairs, the prisons, the almshouses, the company of midnight brigands, the cellars and the ditches of this century. And whether our descendants shall drift up or down, not any of us can tell. "In Rome," says Dr. Newman, "there are two pictures painted by the same artist and representing the same person. One is the delineation of innocence and the other that of guilt. The artist had seen a little child in all the beauty of pristine purity and drew its charming features on the canvas. Years afterwards, in the streets of Rome, he beheld a man with disheveled hair and haggard countenance and tattered garments—the impersonation of crime. That man was once that lovely child." One of our saddest reflections is that all the criminals in our penitentiaries, all the Magdalens who have gone astray from the paths of virtue, were once innocent and beautiful children on the bosom of maternity. When John Newton, the celebrated clergyman, saw a man being taken away to the scaffold to be hanged he said: "There goes John Newton but for the grace of God." What depths we may fall to! You cannot tell what you are; that is no ordinary fire that burns in your blood. If you want to see what you may become, go to the insane asylum. Judas Iscariot was once an innocent child. His life was a spotless page, unsullied by any wrong. When

his parents bent over the little fellow, no doubt, they felt like many another parent that he was the only child in the world. They may have said, We will name him Judas, after the great patriarch Judah, who was told that he should be the ancestor of Christ, and was exalted above his brethren, and of whom it was written, "Thou art he whom his brethren shall praise." The very name Judas, which meant "praise" in that day, when every name was given with relation to its meaning, embodied the thankfulness of the parents for their bright and innocent babe. His mother's dream-picture of what he was to be was never realized. Such a difference is found in many a life between the bright picture painted by a mother's hope and the dark scene drawn by the son's unfaithfulness—between what *should be* and *what is*.

I cannot as fully as some receive the doctrine of the depravity of innocent children. I believe the child is a beam of sunlight from the infinite and the eternal Father. I believe it comes into the world with possibilities both of virtue and of vice. In this babe in the cradle there may be a hero or a coward; lips that shall be eloquent with truth or shall pour forth corrupting lies; a fresh breeze from the eternal world, sweeping disease and pestilence away, or a new form of corruption bringing new disease. He may be a Moses or a Pharaoh, a Luther or a Torquemada, a George Washington or a Benedict Arnold. Every life is a march *from* innocence, *through* temptation, to virtue or to vice.

We receive the children from God, and every one of them gives us a great opportunity to do a part of God's work in the world. What God is doing in this world is making men and women, and when he puts a child in the cradle he says, *You may help me.* Wonderful was his work when he said, *Out of the darkness let light be,* and light shone upon the world; wonderful was the effect when on the chaotic mass of moving matter he breathed, and out of it

there came the organized globe. But the most wonderful work of all was when he said, Let us make man in our own image. To us he comes and says, You may help me do this, the grandest work of all; I will give you the little child, and out of the little child you may make one who is to be godlike. He says it not only to the father and the mother, but to the pastor and the teacher. We must have much more faith in the religious possibilities of childhood. Our theory is all right, but we do not emphasize it with that force which shows our confidence that it can be reduced to practice.

Some one has said: "A boy is something like a piece of iron, which in its rough state is not worth much, nor is it of very much use; but the more processes it is put through the more valuable it becomes. A bar of iron that is only worth \$5 in its natural state is worth \$12 when made into horseshoes, and if made into needles it is worth \$340; Made into penknife blades it is worth \$3,000; made into watch springs it is worth \$250,000.

A boy, like raw iron, in his undeveloped state is comparatively worthless, but he can be developed into very valuable material. Fred Douglass was a poor slave boy; but free and educated he was a mighty man. Some one once asked him: "At what college—or institution—did you graduate?" He answered: "From the *Peculiar* institution; and my diploma was printed, not on sheepskin, but on my own skin. For before I made part of this breathing world the chains were forged for my limbs, the whip braided, the cowskin twisted—for my back." But that man, whose name was registered as property owned by his master, the same as horses and cattle, is now gratefully written in the history of our country and in the Lamb's Book of Life.

Dear Sunday-school teacher, you cannot tell what that little restless boy is going to be. Let your imagination picture his future; see him twenty years from now as a

teacher, or preacher, or a Christian merchant lawyer or statesman, or man of affairs which interest whole communities or states. We never know what the future will bring forth. I remember once hearing a class in grammar parse a sentence in which the word "egg" was under consideration. They said: "It is a common noun, singular number, ——" "Well, what gender?" said the teacher. There was a pause. At last one boy put out his hand, indicating that he had an answer to the teacher's question. "Well, Johnny?" And the lad said: "Please, sir, you cannot tell what gender it is until it is hatched." So there is many a child in our Sunday-school classes whose future we cannot define, but it is well to expect large things of them.

What Bunyan, Baxter, Howard and Raikes were some of our scholars may be. Bunyan is dead, but his bright spirit still walks the earth in his "Pilgrim's Progress." Baxter is dead, but souls are still quickened by his "Saint's Rest." Howard is dead, but modern philanthropy is only commencing its career. Raikes is dead, but the Sabbath school goes on. These were once children like the boys and girls we teach from Sabbath to Sabbath. Their devotion to God tell our boys what they may be. Of course we cannot expect every boy we teach to become great by conceiving or executing some great reform or by projecting some great movement. But they may all help on every good cause if we start them right. Only a few can become great in church or state. Only one man, like Thomas Jefferson, could write the Declaration of Independence, and only George Washington could deliver the first presidential farewell address. Only the men who were then upon the scene could constitute the Constitutional Convention. From that time to this, only a great crisis, as the late civil war, could give great men an opportunity to impress themselves on the nation. The same is true in the church. Certain men, not superior to us, not superior to many of their successors, made the con-

stitutions, settled the creeds, established the forms and accomplished everything which gives the state and the church its substance and form. While we may not have a part in such foundation building, we may carry up the structure to the praise of God and the good of man. And the boys and girls we teach may play a very important part in the drama of the future. They may by our right direction be good and useful men and women.

What, then, shall these children we are training in this church be? What shall they be as to culture? What shall they be as to character? What shall they be as to their calling? Will their mission in this world be to bless or curse their fellow men? These problems must be solved largely by the training we as parents and teachers give; by the amount of praying we do, and by the examples and practices we set before them.

Some one has been philosophizing on the possibilities in a fountain pen. In Milton's "mighty hand" or in Shakespeare's "high command" what wondrous things it might do? With Goethe's touch or Beethoven's soul what emotions might it not arouse? We can conceive what such a pen in the hands of a master might accomplish; but no one can conceive what God can do with a soul that fully surrenders itself to him. Moody's life in a faint way indicates what the possibilities might be.

We should seek the salvation of the children more zealously than we do. The gathering in of these young people may be less showy than the conversion of mature neglecters and hardened sinners, but in the saving of the children is by far the larger promise of the future. Two facts are well established: First, that youth presents the most hopeful period for Christian effort; and, second, that the child convert, properly trained, is likely to render greater service to the church than the adult convert. The strength of Methodism today consists largely of persons who were saved in early life.

Childhood is the proper time to ask the question of our text: "What then shall this child be?" It is the most important period of life. Dean Farrar says: "When a child is five years old you have done more than half you can ever do to influence him religiously." This same thought has been more than once expressed in prose and poetry.

"Ere your boy has reached to seven
Teach him well the way to heaven;
Better still the work will thrive
If he learns before he's five."

Massillon, the famous court preacher, counted it a rare privilege to preach to the successor of Louis XIV., a boy of nine years; and in a series of sermons he sought to reach the heart of the child while he was that young. With the skill of a master artist he tried to show him what was his duty to the thousands of people who were under his rule, and how great was his power to make them miserable or happy. He considered the impression to be made on his young heart in these first years as all-important and supreme.

No one who has read biography with carefulness has failed to see certain little things, especially in the lives of great men, which have turned them away from ignorance, or idleness, or error, to a life distinguished for its intelligence and earnestness. Usually the turning point is in early life. It is said of Voltaire that at the age of five years he committed to memory an infidel poem, and was never after that able to free himself from its pernicious influence.

William Wilberforce when a child was placed under the training of a pious aunt, and, although much was done in his early manhood to erase the impressions received from his aunt, his whole life was molded and colored by that same training.

Hume was quite young when he took the wrong side in a debate, and he ever after defended that same position

through life. A wrong start in youth may mean a life of wrongdoing for years.

The sad thing about life's reflections is that the criminal classes are kept full from year to year. And they are recruited from *our* families. As we look into the face of one of our boys and ask, "What then shall this child be?" how shall we answer the question? The criminals of today will soon have all passed into the grave. Who will fill our prisons and reformatories a score of years hence? Who, of the next generation, will supply the daily records of burglary, and arson, licentiousness and murder? Shall they be your children and mine? If we neglect them and let them drift into the society of criminals, or fall into the lap of vice, where they shall become familiar with all kinds of corruption, what else can we expect? We must save the children if we would have good men and women. But we will not make the necessary effort in this direction until we are impressed with their possibilities.

If you only regard the boy in his animal capacity your efforts will, of course, be scarcely worth making. But if you think of him as in germ a man, a citizen, a thinker, a Christian, a philosopher, a teacher and a leader of noble enterprises, your best sympathies and prayers will be worth something. The darkness and difficulty you now experience in helping him will be lighted up with hope, inspiring you to look forward to the better days that are to be. But if the future is to be bright the present must be employed.

If we consider the intellectual, moral and spiritual worth of our children it will be something to us whether an angel or a devil trains and educates them. We cannot afford to trust them to teachers in the streets, or in dens of vice, or put into their hands such literature as shall corrupt them.

But it is not sufficient to give them good teachers; we ought to give them a good example. Just as sure as men may transmit to their children peculiarities of hair, eyes and

lip, so sure you may transmit to them a skeptical or a religious tendency. Many of the parents who rejoice in their pious children, and many are the parents who grieve over their own errors reproduced in their offspring.

There is much help and inspiration to parents, to teachers and ambitious youth in the couplet:

"Lives of great men all remind us,
We can make our lives sublime."

Many of these great men who are a source of inspiration to us were once poor boys like our own. A few years ago there was held in London a flower show that was quite exceptional in interest, because all the blooms exhibited were grown within the borders of the crowded metropolis. It is comparatively easy to grow flowers in the pure air of the country, under blue skies, in the clear sunlight, amid the refreshing rains and silvery dew; no wonder that blossoms in such pleasant places come to a rapid and delightful perfection. But the flowers of the exhibit of which I am speaking were grown, many of them in alleys, in back yards, on the tiles, in cramped boxes on window sills, in cellars and attics, in dingiest corners and forlornest districts; all of them were grown amid dust and grime and smoke and fog, and the breath of 'the million. Here was a victory indeed; a grand triumph over adverse conditions. Such a show was full of interest and pathos, and no wonder that royalty, together with the brilliant crowd, was present to witness so brilliant and affecting a spectacle. But the same thing has happened again and again in the production of brilliant *men* from unlikely places.

Lord Shaftsbury thought the street boys of London were worth saving. He showed this by going down among them and associating with them so as to lift them up. How worth saving must your boy and mine be when the Son of God came down from heaven to save him? And we cannot

tell what that saved boy may become. Results are not always measured by numbers. That meeting in which only a colored man and a flaxen-haired boy were converted over a half century ago was not set down as much of a success, but that boy was Bishop Simpson, and measured by that fact the meeting was one of the most successful of the last hundred years.

The records of the last hundred years are filled with achievements and progress that astonish the world. But the book that contains the history of the Church of Christ during the past century is also crowded with wonders and blessings that call for the deepest gratitude. The history of modern Sunday-school work is nearly all recorded in this volume, and this work is admitted to rank among the great things of the century. No one can overestimate the importance and promise of this work. I solemnly believe that in the work performed, in the results secured and in the expenses incurred the Sunday-school is the most important, the most hopeful and the most economical agency known.

A great writer has said: "In the great and awful conflict between truth and error, between faith and unbelief, between morality and virtue on the one side and immorality and vice on the other side; between temperance and intemperance, between liberty and lawlessness, the side that gains the children will secure the victory, and the side that loses the children will suffer defeat. The destiny of America is in the hands of the children." If these children are rightly led and truly taught by faithful teachers our country will be safe, otherwise not. If they are neglected and untaught the danger is appalling. Hence we are to a great extent responsible for the future. Great and expanding as this thought is when applied to our own country, it increases as we remember that America has much to do in deciding the destiny of the world.

The best place to begin our work is nearest home, and the best time is *now*. Let us take hold of these young minds

while they are plastic. Children may know the Lord very early in life. Samuel knew the Lord when but a boy. Good King Josiah knew the Lord when but eight years old. Timothy knew the scriptures from a child. Baxter embraced the Savior when but a youth; Jonathan Edwards at the age of seven; Watts, the great poet, at nine; Matthew Henry, the great commentator, at eleven, and Robert Hall at twelve.

During the Christian Endeavor Convention at Chicago one of the delegates, a young business man, dressed in a natty rough-and-ready suit, every movement alert and eager and telling of bottled energy within, came suddenly upon a red-faced citizen, who evidently had been patronizing the hotel bar. Buttonholing the delegate a trifle unceremoniously, the latter said: "What are you fellows trying to do down at the Battery? You are hot on temperance, I see by the papers. Do you think you could make a temperance man of me?" "No," replied the delegate, looking him over from head to foot with a keen glance, slightly contemptuous, "we evidently couldn't do much with you, but we are after your boy." At this unexpected retort the man dropped his jocular tone and said, seriously: "Well, I guess you have got the right of it there. If somebody had been after me when I was a boy I should be a better man today."

Save the boys and the girls. Who can tell what God may make of some of them? The world will need great and good men in the future as in the past. And some of the boys and girls you are working with now may be the future law-makers, prophets, reformers, organizers and leaders of great movements. They may be the Pauls, the Luthers, the Wesleys, the Lucretia Motts and the Frances Willards of the future. It doth not yet appear what any child shall be. But because of the glorious possibilities wrapped up in every one of our boys and girls in our Sunday-school, let us do our best to make them great and good.

BOYS ARE WANTED.

Boys of spirit, boys of will,
Boys of muscle, brain, and power,
Fit to cope with anything—
These are wanted every hour.

Not the weak and whining drones,
That all trouble magnify—
Not the watchword of "I can't,"
But the nobler one, "I'll try."

Though your duty may be hard,
Look not on it as an ill;
If it be an honest task,
Do it with an honest will.

At the anvil, or the farm,
Wheresoever you may be,
From your future efforts, boys,
Comes a nation's destiny.

GIRLS ARE WANTED.

The girls that are wanted are good girls—
Good from the heart to the lips,
Pure as the lily is white and pure
From its heart to its sweet leaf-tips.

The girls that are wanted are home girls—
Girls that are mother's right hand,
That fathers and mothers can trust in,
And the little ones understand—

Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folks,
Ready and anxious to please.

The girls that are wanted are wise girls,
That know what to do and say,
That drive with a smile and a loving word
The gloom of the household away.

HELEN HALL FARLEY.

God give us such boys and girls!

THE HIDDEN WORD.

BY REV. J. A. LUCAS, A. M., D. D.

Pastor at Carlinville.

"Thy word have I hid in my heart, that I might not sin against thee."—Psalm 119: 11.

Augustine, after his conversion from Paganism, left behind him a most remarkable influence upon the church, because of the hidden word in his life. Chrisostom, "the golden mouthed," swayed, as if by magic, the multitudes under the mighty stimulus acquired by treasuring in memory the word of God. Libanius said: "What wonderful women these Christians have." He saw the wonderful influence exerted over the children, by the mother, in storing the mind with scriptures. So taught, the great philosophers and the priests were unable to win to heathenism the children of these Christian women.

St. Paul puts no less stress on the word when he speaks "of the unfeigned faith" in Timothy, in grandmother Lois, and in mother Eunice. So might many others who have made brilliant records in the early church be cited, in accordance with the thought of the Psalmist. If the text applied well to the Fathers, why not to us? It leads us to say:

I. *That which enters our life should have a permanent value.*

Shams cover defects and must soon give way to reveal that which they hide. So if permanency and stability are to be secured, nothing but the genuine and the best should

be permitted to enter the life. Christ was extremely painstaking, for he selected divinity as the chief cornerstone in God's great masonry.

These are days when men are dealing in real values. Everything in the world has its unit of value. In the commercial and monetary world, it is the dollar, and on this unit of value is the entire globe rated. And the standard is kept pure and perfect, from the commercial standpoint. In no other way, or on no other basis, can a man pass muster; and from it there is absolutely no appeal. The almighty dollar is the supreme ruler of finance, and with right royal mandate does it sway its scepter without any probability of disaster, or any fear of being dethroned. Kings and nations pay obeisance to this mighty ruler, and rightly admit its permanency in value. You need not ask why; this is already obvious.

So, also, has everything else a standard of value, if it amounts to anything. There is education with its inexorable law, as stern and unwieldy as finance ever dared to be. Scholarship is its motto, and with breathless spirit it plunges itself into the vortex of the busy world and snatches the cover from the pretender, with an agility that amazes, and a determination that bodes all fear. To appear to be and not to be, is only to be embarrassed, when the scrutiny comes that discriminates with the nicest exactness.

We would not for one moment challenge the unit of value when it is pure and always brings a par value. Why should we? Doing so would make life changeable as a value.

But there is still a higher standard, and one having greater permanency, nobler stability and more exquisite beauty than that found in the financial world or the educational; it is the life spiritual. We would never minimize the other required standards. Keep them high and steadfast. Never swerve from the unit that is always worth its face

everywhere. But in the Christian life there is a unit of value of such priceless worth that it passes the test of two worlds.

You may have any or all of these, but be sure that you have the standard that is secured by the life hid with God.

1. Every man wants to excel in what he undertakes in life. The desire for so doing is a noble impulse given of God and may be called ambition. Now to make this ambition noble and of supreme worth we return to the thought we so often meet, namely, "seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Were not the tablets from Sinai and the summary from Christ, sent or given, to inspire ambition and push man out to do his best?

2. Every man may excel by diligent application and tact.

"Go to the ant, thou sluggard," has in it a wise lesson. To follow it, and that diligently, we get the incentive to apply ourselves. Some one has said: "Keep everlastingly at it and you will succeed." That is evidently true if we prepare ourselves according to well tried plans and methods; such as have proven themselves golden. There is certainly no room for the idler. He would just as well disappear from the scene at once.

But to reach the highest success, there must be brought into play that noble faculty called tact. What is this altogether-too-little-used and too-scarce-factor? It is that which not only makes the most of every opportunity, but it is the genius that invents opportunity and then puts it into splendid practice. We may not all be splendid tacticians, but no one need be too deficient to discover the best methods of doing some important things perfectly. In so doing you may excel.

Never was the world so busy as today. It seems one mad rush, and in every avenue the crowd surges hither and

thither, as if there were but one thing to do, and that must be done at once. That is exactly the principle that God wants carried out in his work. Now if we select the right methods in our hermeneutics we will succeed and excel. But the utmost care must be exercised in discriminating.

Our fathers worked from sun to sun, but they also slept at night. They lived in the quiet hamlet or on the uninterrupted farm. They knew of no such terms as "sharp competition" or "options for a day." They moved slowly and deliberately. Nervous disorder was almost unknown to them. The slavish demands of society put its shackles on none. They were all-purpose people, and they were not hampered for time. But now there is no use for the all-purpose man. He is out of date, and out of tune, with business as well as religion. Now the man must be a specialist in business and religion. We must be like Wesley, who said he was a man of one book: "*Homo unius libre.*" We must be men of one purpose, men of one aim, men of cultivated mind, men of skilled hand and pure hearts.

3. The instrumentalities we employ must accord with God's plans.

Let the great burning light of truth be turned on with its cheering rays, and all indisposition disappears. Then on the throne of judgment will appear "a workman that needeth not be ashamed," espousing for righteousness sake, God's supreme plans; not for policy's sake, but for the sake of righteousness.

Inasmuch as God is perfect in all of his attributes, we cannot fail if we employ the instrumentalities he enjoins. They are in the word, they are of God. What we need is to know them. "Search the scriptures; they testify of me. Hide the word in the heart and sin not." Even though we may be burdened with the cares of life, we must be supplied with the holy safeguard, namely, the Word, if we expect the greatest success. Indeed, every suggestion indicates that we need the Bible.

(a) It gives us character.

How well David and Paul knew this! And God so well knows the worth of character that he has provided an unfailing scheme and an unfailing guide. What is character? Is it reputation? By no means. Character is what we are. Reputation is what the people say we are. How necessary that we should discriminate at this point! Everything depends on it. To do so we only need to know the Book; for it is the sword of the Spirit, the eternal truth, the guide of life, the builder of character.

(b) It is the revelation of the future life.

It is not the bible of the Sadducees with worn traditions and denials of immortality, but the Bible of the immaculate Christ, who endorses righteousness and purity, and assures us that there are many mansions prepared for us in heaven. It is the Bible of John, who saw a great throng which no man can number, and the hundred and forty and four thousand, and people from every nation, and the Lamb, before whom they were arrayed in white robes and palms in their hands. "These are they which came out of great tribulation, and they washed their robes, and made them white in the blood of the Lamb." "He shall wipe away every tear from their eyes; and death shall be no more."

Science finds no way out of the difficulty in its solution of immortality. Rationalism, I think, is a better word than science, in this connection; for this so-called science is nothing but an attempt to apply the reason in an effort to discover immortality. Many of these rationalistic scientists boast that the fathers knew nothing of science, of which they are masters. What if they did know little of science? What of their lives? Many of them have gone; their lives have been rounded out with beautiful Christian experiences, and their experiences and their dying testimonies are far better proof than that of any of the modern rationalists. Hear them speak. John Wesley said: "The best of all is:

God is with us." Daniel Webster said: "Lord I believe; help thou my unbelief." Andrew Jackson left this for his dying testimony: "My sufferings, though great, are not to be compared to those of my dying Saviour, through whose death I look for everlasting happiness." Thousands of testimonies as good as the above are on record. What noble proof they are of immortality!

That some may be convinced that rationalism or agnosticism was not satisfactory in the dying hour, I quote from a few noted persons: Voltaire made this statement to his physician: "I will give you half of what I am worth if you will give me six months of life." Grotius, the historian, said: "I have consumed my life in a laborious doing of nothing. I would give all my glory and honor for the plain integrity of John Urick"—a poor man of eminent piety. What better proof do we need than such testimonies in the dying hour. Will you have the Bible or rationalism for your guide?

You may have buried your mother recently; go to the astronomer, ask him to relieve you of your dire distress, by pointing his mammoth telescope toward the sky, that he may point out to you that mother that you so much desire to see at this supreme moment. Such science only mocks you. How powerless the scientist and his telescope! No help here for poor broken hearts! Come away from such poor succor. "Come unto me all ye that labor and are heavy laden, and I will give you rest." You must come back to God if you would have life and have it abundantly.

You lowered that little boy's body into the tomb, yet it is but his body, but how concerned you are! You believe science can relieve you, then try the geologist, he knows about the strata of old mother earth. He may pierce with keenest vision to the earth's very center, but what does he give you that helps you in your dilemma? Absolutely nothing. It is all hollow mockery. Go back to God, ye deceived men of false doctrine.

4. God's word alone consoles us.

"I am the resurrection and the life." This was the comfort of the fathers, it's ours. Nothing, positively nothing, reconciles the bereaved but the word of Almighty God. A young lady of rare beauty and accomplishments prematurely came to her last sickness. She had studied with the masters of the Old World. In music, art and literature she was proficient. On yon gallery's wall hangs the beautiful painting that the masters praise. She, too, is a linguist of marked ability. But now she can no longer use the brush or manipulate the keys of the piano to bring out its sweetest melodies. She no longer revels in Browning, Shakespeare, or indeed in any of her once favorite authors. If not in these, then, in what does she find her enjoyment? Let us ask and see. She says, when asked, "Please read to me the twenty-third Psalm. And if you will I should like to hear from John in his gospel, from the fourteenth chapter." Said she: "Sing for me that good old hymn, 'All Hail the Power of Jesus' Name,' and

Take my life, and let it be
Consecrated, Lord, to Thee.

And then, after singing these beautiful hymns, talk with God in my behalf." She finds in these last hours of life her consolation in what the poet says: "My God is reconciled." And this was her last comfort.

II. *God's word gives its own interpretation.*

We need not be puzzling about the outcome, if we hide the word in the heart; for it is of permanent value and will bear choice fruit.

You need not study higher criticism, or delve in the archives of the musty past to understand what God wants. Jesus gave us an honest interpretation of the Jewish scriptures and made them burn with eternal truth in his two commandments: "Thou shalt love the Lord thy God, and

thy neighbor as thyself." Is not this plain? Let the dear old saints of God, who punctuated their Bibles with precious tears of joy, be consulted, rather than the originator of a theory by which you shall be governed in getting God's meaning out of his own word. Keep your own meaning out, and let God speak by the divine illumination, through his Holy Spirit, in answer to prayer.

f. At the time needed you will understand.

A most exemplary Christian woman once said in an earnest prayer, at a church altar: "Lord, save my two grown daughters! I am willing to pay the price, only save my daughters!" In less than one week the price was paid. for God took to himself, as the price, a little daughter of ten summers. On being asked if she thought the price was not too great, she instantly replied: "No; it cost me much, but not too much; for while my little Nellie has gone home to live with God, my two elder daughters have been saved, and are now happy Christians. I never knew until now what God meant when he said: 'All things work together for good to them that love God,' but I know now. It is so clear to my mind. If we but pay the price God will make known his will to us. My prayer was answered, and I am now fully reconciled to his will, believing that all scripture is true." So the right exegesis is always given when it is needed.

2. The Spirit in the interpretation of God's Word is safe.

Seek not the counsel of disclaimers or complainers, but remember that "he sheweth knowledge," and "his spirit guideth into all truth." In this day of corruption and wickedness we need the safest guide. We do not need to read from the agnostic, spiritualist, or pantheist, or even from the rationalist that we may know their ways of sin. Neither do we want the experience of the leper, or that of the man in the tombs to better understand the right way.

It is not necessary that we shall know sin in order to be noble Christians. A pilot was once asked if he knew where the snags in the river are. He promptly replied: "No, I do not. But I know where they are not." So it is not necessary that we should know sin in order to keep in the path of safety.

Let the scriptures be studied under the supreme guidance of the holy spirit's illumination and with the mind of Christ. Then sin will not abound in the heart of such a student. "Study to show thyself a workman." If with this spirit we bring all our conclusion to an issue we will cry out in accord with the prophet, "As the heavens are high above the earth, so are his ways higher than our ways, and his thoughts higher than our thoughts." Such was the mind of the psalmist when he urged us to hide his word in our hearts. This was done that we might not sin and being more like God that we might continually rise heavenward.



THE PURPOSES OF CHRIST'S COMING.

BY REV. RICHARD G. HOBBS, PH.D.

Springfield, Illinois.

"I am come that they might have life, and that they might have it more abundantly."—John 10:10.

He who fares forth in the first spring days, walks in presence of nature's annual miracle. The dead is coming to life. The sheets of ice and snow, the grave clothes of the earth have been laid aside. The rivers and brooks run free again. The south wind moves among the swelling buds soon to unfold their silken leaves in the sunshine. Countless emerald lances cover the meadows. The flowers begin to creep up out of the dark earth. The hyatica, brave little blossom of the earliest spring, comes to life. Violets wake up in the fence corners, and spread out their modest beauty in quiet places, just as blue and bright as when you plucked them in the old days on your way to the old country school house.

All the flowers wake up and blossom out in beauty. The peach tree with its pink glory, the cherry tree with its white glory, and the apple tree with its fragrance that lifts you and carries you clear back across the years to the old orchard where you first heard the drowsy hum of the bees and the plaintive song of the robins. A power strange and mysterious moves across the face of the earth, and where there were brown fields, and naked trees, and bare hedges, a dreary, lifeless landscape, there is abounding life. It is simply the dead come to life again. It is one of God's ways of telling us that his purpose for the world is not death, but life.



Larger life, evermore larger life for men, is the central purpose of Jesus' mission to the world. You can trace to the foot of the cross and the open tomb all those fine enthusiasms, and all those concerted movements, which have brought about our Christian civilization. Wherever Jesus has touched human life he has caused it to blossom into beauty and nobility. Men have ceased from their bitter hatreds as they have yielded their hearts to his service.

Life comes from him. His word brought life where before there was chaos. He spoke, and the world was peopled. First came the things that live, but do not breathe or think. Then humble forms of life moved to and fro upon the earth, ere man had left the hand of the Creator, fashioned in the image of his God. At length the epoch dawned when the chief work of the Lord's hand was to be set in the light of the sun, and man was formed. Life came from the Master.

But life, apart from knowledge of Jesus Christ, is a poor thing for men. When sin had put a barrier between God and man, and spiritual ignorance had deadened all the fine and lofty aspirations of the human soul, men lived mean lives. Their homes were huts. Their ambitions were but little raised above the savage instincts of the brutes. Their only law was the law of rude force. They lived in constant strife. Men might be ignorant of all gentle arts, but must be skillful to construct the implements of war. They lived with scarcely any aspiration beyond the next meal of half-cooked food. When they became less savage they were not less selfish. Their cruelties were more refined, but not less torturing. The oppression and suffering of men in the Persian and Roman empires were as great as when men lived in ruder ways. With slaves and the poor life was one long agony. No Christly philanthropy to bring any softening of their hard and cruel fate. No class was free from fear. When war came, and that was perpetually, a success-

ful foe would put the people to the sword. When there was a change of kings, blood flowed, for the friends of the discarded dynasty must be put out of the way. But the time would fail me to tell of the unhappy conditions of those who lived in Christless lands and times.

I came, Jesus says, that they might have life, and that they might have it more abundantly. The nineteen Christian centuries that are past prove the truth of that statement. The purpose has not been without its fruit. Wherever Christ has touched the life of these centuries it has been to quicken its movement and increase its force. And where has he not laid his awakening hand? Art has felt the power of that touch. The galleries of the old world are ablaze with a glory of color. As I have walked through the corridors of those splendid palaces of art and looked upon the marvelous works of genius—genius which has been employed to set forth the person of him who rises the chief figure of all time—to depict the pathetic face of her who bowed in love and wonder above the cradle of the infant Christ, the gentle mother of our Lord, the genius which has set forth so vividly the scenes of holy writ—I have thought I could guess why those great artists are called the masters. No others have rivaled them because no others have so drawn their inspiration from the word of life. They saw him who is invisible. The inward vision with them was not clouded. They painted marvelously because they saw clearly.

Architecture owes its finer monuments to the Christian religion. The cathedral at Milan is a dream in marble. Westminster Abbey is a poem in stone. St. Peter's at Rome is a great stone prayer. It has been thought by some that the splendid temple which crowned the Acropolis in Athens was the finest structure of all time. But what was that Parthenon save a plagiarism from Solomon's temple? The best things in the Grecian structure were copied

from the matchless temple on Mt. Zion, and where did the plan for that come from but from the Lord of heaven, who rose victorious on Easter morning from his conflict with man's great foe? Put dynamite under all the splendid buildings which owe their existence to the Lord Jesus and his religion, the world would be robbed of its best. Sweep away all structures which are upon the earth because Christianity is here and it may be doubted whether there would be anything left but the dug-out or the mud and stick hovels of the savages.

Music has been made richer by this master of life. There is no finer music than that of the oratorios produced by men who swept the chords of melody under the inspiration of the Bible.

Literature is richer because of Jesus' influences. His words have been like seeds—for each word a good book has grown to bless the world.

In government see what Christ has done for the people. Today government is not for the few, but for the many. That is because Jesus reached down by his teachings and took a man who was low-born and set him beside the king and said to them, "Ye be brethren." The principle of the common brotherhood of man, first distinctly announced and clearly maintained by the Lord Jesus, explains the larger freedom brought to men by Christian governments. Civil liberty is rooted in Christian teachings.

See what he has done for particular classes—the slave for instance. In every Christian land the slave's fetter is riven and he stands up in the light of the sun—a free man.

The risen Christ has wrought larger life for woman. Her condition in most heathen lands is appalling, and nowhere beyond the shadow of the cross has she the place which is her due. The loftiest of heathen teachers have done little or nothing to make her condition less wretched. Jesus alone of all the great teachers has honored woman.

But when Christ said, "I am come that they might have life," he did not mean in this world only. There is a legend which tells how a certain country was held in terror by a monster which threatened to destroy the lives of all in the land. The bravest and strongest strove against the terrible thing, which was half beast and half serpent, but lost their lives in the endeavor. The king offered the half of his realm to any one who could rid the land of the scourge, but no spear was hurled skillfully enough to pierce it, no sword was swung strongly enough to slay it. One after another the people were vanquished by the destroyer, whose appetite for men was never sated.

The land which that destroying monster lived in we will call Earth; to the monster himself we may give the name Death. No enemy was ever more fiercely assaulted. Science has been put under perpetual tax to furnish weapons against him. Clever doctors have come to the aid of suffering humanity, and have given to men a temporary advantage over the unseen destroyer. Every possible means of prolonging life and outwitting death has been resorted to. Can death be conquered? The question is answered; the destroyer destroyed. He who says, "I am the resurrection and the life," holds up the broken fetters of the grave when he says it, and heaven and earth hail him conqueror.

To lift the curtain or rend the veil of death before a man is to change him, in his own consciousness, from a worm into an immortal. It has an amazing influence on his conduct. If he is to die without hope tomorrow, he lives without hope today. He is narrow, time-serving, selfish, limited in every way. But when he gets hold upon this pregnant truth of immortality he is a new creature. Little things no longer jostle him. When a man knows that he is to live, he walks with a swift foot over that which to one of narrow hopes would prove an effective barrier. He is not going to die tomorrow. He has all eternity before

him. He can stop to stoop and help up a fallen brother. He has time to spare. He can bear the failure of some earthly plans for these are not his all. He can cheerfully bestow his money upon the needy for he does not rely for happiness upon possessing money. He lives a large, wide life. The truth has made him free. He has come to possess life as Christ meant men should.

So complete is Christ's victory over death that even these bodies shall wake from the sleep of the tomb. Here is a dish of acid into which you drop a silver dollar. The acid consumes it and through the clear liquid you cannot see anything left of the shining metal. You ask if it is possible to get the dollar back again. A chemist, standing by says, "Yes." He takes a re-agent and pours into the acid. The lost dollar falls to the bottom of the dish, every particle of it. It is carried to the mint, molded and stamped, and you have your dollar again. The chemist's promise is fulfilled. And shall not God, who knows all the processes of nature, who can play force against force more skillfully than man can play one chemical process against another, shall not God keep his promise and bring the body back from the dissolution of the grave?

The larger life which Jesus brings to his people involves the restoration of our friends. Life in eternity would not be, could not be, large and full without them. We shall have our lost friends back again. Not for a brief moment, but for eternity. No brief reunion could satisfy our hearts; no mere whisper from the other world bring us comfort in our longing for companionship with the lost. Like Laodamia we might pray for three hours' reunion with our dead. At her prayer her husband's shade returned, so the legendary story runs. With glad surprise she fed her soul for three brief hours upon his face and voice and love, and then he disappeared to return no more. Laodamia fell fainting on the palace floor, and expired in an agony of

grief. No brief return of the loved ones could bring us lasting joy. It is not thus that Jesus seeks to satisfy our hearts. By the resurrection he restores the lost to us forever, and no hand of death will come to break the tender ties which bind us to them.

Christ's coming was the advent of life for all the world—pure life, high thought, broad charity, a golden age.

Christ's death meant the destruction of sin which hampers human nature in its growth, blocks the way of human progress, feeds upon the virtue, blights the beauty, saps the strength, destroys the hopes of human kind.

Christ's resurrection meant, for his people, an eternal victory over death, a truth which may well set our hearts to singing. Once two women went into a garden with broken hearts. They had walked through a sleeping city to reach the place. The morning was just beginning to break. They were hurrying to the grave of the best friend they had ever had. As they came to the tomb and stood before it they saw a miracle. The stone which blocked its entrance, too heavy for them to move, had been rolled aside, and upon it sat an angel announcing to them the resurrection of their friend, the world's Redeemer, the now triumphant Christ. That was the brightest morning this world ever saw; a radiant morning for the two women, whose weeping was turned into joy; a radiant morning for every one who ever had stood or ever would stand weeping at a graveside. When Jesus came to earth a throng of angels caroled his advent, but no angel choir could voice the rapture of the resurrection morning. That was reserved for other tongues. Only those who should lie in the darkness of the tomb, and then break from its thralldom, would be able to celebrate the might of him through whose power their victory would be won. The song is not yet sung. It awaits the gathering of the singers. When Christ's resurrection has borne its full fruit in the resurrection of all

his people, the time will have come for the mighty chorus. It will roll in thunderous volume under the arches of heaven, and the words of the song will be these: "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever."



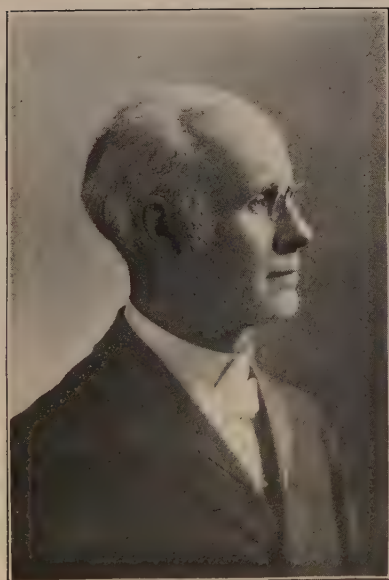
THE MAN AND HIS MISSION.

BY W. A. SMITH, D.D.,

Presiding Elder of the Springfield District.

"There was a man sent from God whose name was John."—
John 1: 6.

The time is the transition period between the Old Dispensation and the New. John the Baptist is the best representative of that period that all history furnishes. He stands on the dividing line between the two, crying out the old and calling in the new. He was the last of the line of prophets. He was the first of the preachers of the new righteousness and the new kingdom. Moses introduced the period of the law. Samuel introduced the period of the prophets. But John the Baptist introduced the kingdom of heaven, which he declared to be then at hand, and which has been coming more and more largely through the years as they have come and gone. John was the first preacher, for the office of preacher arose with John and Jesus. Before that there were teachers, prophets, priests, but no preachers. He was first, however, only in order—never first in rank. That distinction must ever belong to him who came heralded by John. He is immeasurably greater than John. He infinitely outmeasures Moses. He is vastly superior to Paul. He came as the great Original, bearing about him none of the marks of local origin or hereditary descent. He was the first great Christian preacher, towering above all others, stepping into the center of all observation, challenging the faith and worship of the world,



and crying: "Look unto me, and be ye saved, all the ends of the earth." John was a missionary preacher, but that idea was not born with him. It is of different parentage and of older birth. It is a child of heaven. Its nativity is in the skies. Its father is God. It was conceived away back in the ages by him who, with one sweep of his omnipotent arm sent the worlds flying from his finger ends through space, and who, speaking to those whom he recognized as his own equal, said: "Let us make man, in our image, after our likeness." It has come down to us from ages hoary with antiquity. It has come by way of Egypt, and Babylon, and Palestine, and Greece, and Rome, and England. In one sense it had its earthly birth in the times of John and Jesus; but it was born then only in the sense of clothing with flesh and blood this divine idea—this deathless purpose. It is now in the mighty travail of the new birth and is taking on more and more of the power of Omnipotence, for it is surcharged with divine dynamics. Christ came to translate this idea to men and convert it into a form in which it should be operative upon human life. He tremendously succeeded. Henceforth it is to be God's great purpose in the swing of the earth and the movements of the universe. How is that purpose to find manifestation?

The truth is revealed in the text and in the book that man is to be largely the savior of men. John "was a man sent from God." "The Word was made flesh and dwelt among us, full of grace and truth," the fullness of truth and the completeness of redemptive grace, that he might save man. It is an old truth that has found illustration and demonstration over and over again in the history of the past that humanity must be saved, if at all, through human agency. God might have commissioned angels to do his work and perform his will, but he did not. He might have saved the Eunuch without the kind ministry of Philip, but he did not do so. He might have caused the light to flash into the

soul of Saul to disperse its darkness as he had made it to burst upon his vision with such dazzling brilliancy as to produce blindness, without the helpful aid of Ananias, but he did not do it, and in his infinite wisdom he must have selected the very best means possible for the accomplishment of his purpose. So far as we know, Christ himself, with all his almightiness, could not have saved humanity without putting on our nature. He might have done so, but he would not have been our Jesus, coming to us with his locks wet with the morning dews after he had spent a whole night in prayer for us. I freely admit that the God-man is an incomprehensible mystery to us. Now he has the gentleness of the infant in its mother's arms, and now the force of the lightning rending the tower. These are the seals which God places on his own work, and without these our knees would never bow to the Savior and our lips would never speak his praise. But we must have a Savior whom we can approach, and who can draw near unto us. He must be able and willing to take us by the hand and at the same time reach up with the other and take hold of the eternal throne and the everlasting Father, bring heaven and earth together and lift man up to God. Now we are to take his place among men, possess a measure of his power and do his work. But John "was a man" in the best sense of that term. How real, how earnest he was! What a magnificent tribute the Savior pays to him! So God wants men of the best possible type to serve him—not a mere suggestion of a man; not an apology for the genuine article; not a mere mass of flesh and blood and bones whose manhood is a travesty on the real thing, but men in the best sense of that term, and that includes the sisterhood, also, for the term is used generically. Men of strong minds, cultured intellects, clear heads, pure hearts, tender affections, noble characters, loving ways, winning speech—men of unction, fire and power, born of the Holy Ghost. Such men and women as these

God sends, if he can find them, into the field for faithful service. He sends the very best agents he can get just when and where he wants them. When he wanted a father for the faithful he sent Abraham out a thousand miles from his own country and people to be the founder of a new nation. At just the right time he sent just the right man, Moses, to lead his children to liberty, life and light. Prior to Christ's advent he sent John to herald his coming; and "when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." When he wanted an apostle to the Gentiles he sent Paul to preach Christ according to his eternal purpose. When he wanted a herald of a newer dispensation and an apostle to the whole world, he sent Luther to give birth to the great reformation which was to shake the Roman hierarchy to its foundations. When he wanted a man to reform the reformation and usher in the newest dispensation, he sent another John, the Wesley, to be the father of the greatest revival of modern times. When he wants the whole world regenerated he sends modern men and women as he sent his successors while standing midway between the shame of Calvary's cross and the gloom of Joseph's tomb, on the one hand, and the triumph of the celestial chariot and the glory of the heavenly shekinah, on the other. These all are sent from God to do a holy work, and they must do it. Christ was sent, but in a special sense he came of his own will. These men and women of God all come, but in a special sense they are sent. That is the difference. Their commission is as old as Christ's and is based upon it. It dates away back in the eternities. Hear the Master say: "As the Father hath sent me, even so send I you." Think of the eternal reach of that thought. "All power is mine; it shall be yours in such measure as ye can employ it, go therefore, preach, teach, baptize, save;

wherever sin has placed its blighting hand; wherever there are human sorrows to be relieved, human griefs to be assuaged, stricken souls and bleeding hearts to be bound up, go, and lo, I am with you alway, even unto the end of the world." No one has a right to go who is not thus sent, for there is a divine call to the ministry, but all so called dare not refuse if they value their own peace and salvation, while every one of us in both pulpit and pew must either go or send if we would be saved in any large sense ourselves. The Master lays upon us as upon them this great burden. The commission is ours. We are in the succession. He says: "Go." Let us all reply, "We come to do thy will, O God."

John was sent for a purpose. He did not come on a bootless errand. He was a man with a mission. That mission was "to bear witness of that light." The modern preacher or layman, like John, "is not that light, but is sent to bear witness of that light." In relation to us all, the true light is the eternal Logos "which lighteth every man that cometh into the world." The light of some ministers is nothing but twilight, and a weak sort of twilight at that. They introduce just enough of the shadows of doubt and darkness into their teachings to surround everything they discuss with a sort of nebulous haze. They testify of the twilight of Christianity. Others even bear witness of the darkness. They have allowed the gospel to be supplanted by transcendentalism and all the other "isms" of the day till the light has all faded away and the gospel is robbed of all its power. The world can never be saved in that way. Darkness can never disperse darkness. The light of our witnessing should be as clear and powerful as a sunbeam, penetrating into the darkest nooks and corners of the earth, causing the skulking shadows to retreat and hide their faces in shame that they had ever dared to show them. Foolish was the man who bored a

hole in the side of his windowless house "to let the dark out," as he said. Of course his real purpose was to let in the light. We need not answer the darkness. We haven't time for that. Our business is "to bear witness of the light." It will make itself seen and felt, it will tell its own story, it will exercise its own power, it will do its own work. When the king of day rides the heavens in his chariot of fire across the pathless sky, he does not ask the privilege of shining; he does not apologize for shining; he just shines on in all his majesty and shines all the lesser lights into obscurity. And so the Christian pulpit and pew will not become what they ought to be till they go straight forward in their great evangelistic and missionary purpose of telling the whole world that there is a light above the brightness of the noonday sun that will outshine all the other luminaries of earth and heaven.

The object of this testimony is that the world, through the witnesser, may believe. The mariner does not need to be told when he sees the light flashing from the distant shore, that there is a light-house there. And he is not so foolish as to deny the light. He sees it, and knows that the light, and the tempest-proof house, and the faithful keeper are all there. "Seeing is believing." So today as God's people "bear witness of the light," all men through them are beginning to believe. They cannot help it. They may refuse to come to the light and be saved by it, but if they are honest they must believe. The gospel carries on its own face and in its wonderful results the undeniable evidences of its superhuman origin and divine power. Even pagans say, "We know this is a system come from God, for no religion could do the miracles which this one does except God be with it." We show them the solid foundation on which the whole system rests. No castle of feudal days, no cathedral hoary with antiquity, not even Eddystone lighthouse itself can begin to present as a founda-

tion such solid masonry as that which underlies the whole gospel structure. Then we call attention to the glorious superstructure towering above it. We say to them, "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Next we flash upon them the light of heaven, and as with the journeyman on his road to Damascus the light is so brilliant that it dazzles and blinds rather than illuminates. Then the scales through the ministry of some modern Ananias are pulled from their eyes and they see. O, beatific vision! A Swiss girl was watching her father's flock on the mountain-side during a total eclipse of the sun. She was in darkness and fear, and the moment the period of totality was reached she began to cry as though her heart would break. Presently the sun shot his darts of fire and threw his pencils of light over the scene, and the now delighted girl clapped her hands in glee and exclaimed, "O, beautiful sun." So the modern doubter on beholding the light often springs to the grandest confession ever made by human lips, and exclaims with Thomas, "My Lord and my God." Even the saved savage rejoices in his new-found happiness, claps his hands in rapture and exclaims, "O, beautiful Sun of Righteousness, light of life, thou hast shined my darkness all away." These in turn "bear witness of the light," and men seeing its good effects on all embrace it at once. It is said that a Japanese commissioner at our world's fair visited the Bible stand where the book was on sale in several hundred languages and dialects. He bought a copy printed in Chinese, read it, and was charmed with it. On his way home through Europe he made observations on the Roman, Grecian and Protestant civilizations. He saw the superiority of the latter over all the others, and immediately after reaching home he applied for baptism at the hands of one of our missionaries. He at once purchased and

fitted up at his own expense a heathen temple as a church of Jesus Christ, and here he and others reached and saved in this way by the grace and power of the Christ have ever since met for praise and prayer and work and worship in the service of the Master. Thus the work goes on, becoming more and more reproductive all the time. Only give the light a chance and it will shine its way into all lands and hearts.

This saving faith in Christ and his gospel is the only hope of our ruined race. All men are lost without it. It may not mean so much for the heathen to be lost as it means for us who have received and abused the light, but who is willing to assume all it does mean? The testimony not only of missionaries but of those who have lived among the heathen for secular ends is that "they are besotted to the last degree; they do not live up to the light they have; they grovel in lust and sensual indulgence." Their only hope is the light of the Logos, and the only help of any of us must come from him. Think of our own indebtedness to the gospel. But for that America would be a barbarian wilderness today, no salvation, no peaceful homes, no free institutions, no Christian civilization, no commerce with other lands, no anything worth the having. Indeed England and the old world from which we sprang could not have been redeemed. It is even doubtful whether America would have been discovered when it was if at all. Christianity itself would hardly have found its way from the land of its birth to all the other nations sitting in darkness. It was its far-reaching spirit that first led it from Judaeism to Gentileism and on and on till it lifted up its victorious voice and shout in old Rome, and finally found its way to the shores of this Western world. It has brought with it all that is highest and best in our Christian civilization. The Magna Charta of English liberties and the Constitution of the United States, though they do not seem to have

much gospel in them, are full of it. Wherever men get a conception of something nobler in the way of truth, of something more elevating and more praiseworthy, that is not a rival of the gospel, but is part and parcel of it. The march of the sciences, the remarkable progress of the past along a thousand lines, the recognition of the rights of man, the growth of liberty, national and individual, and the great work of personal, social and civil advancement are all born of the gospel. I wonder what John, the pioneer preacher, thinks as he looks down upon the situation today. He must rejoice that he lost his head in so good a cause. Wonderful has been our advance in the nineteenth century so big with events. He who has not kept up with the procession has been compelled to lag behind. We have made progress and history by long strides and mighty bounds. Relics of barbarism and effete systems of civilization have been rapidly relegated to the rear. The whiz of the millions of whirling wheels started in motion within that time produces an astounding hum of industry. The facilities for travel and traffic on land and sea, and the vastly increasing speed are almost incredible. Now we are only five days away from Europe, and we fly along in our railway palaces hard after our fiery, panting, snorting monsters that dart like horizontal thunderbolts at the rate of a mile a minute. The speed of these steeds of steel is of so fearful a velocity that we can see only a few objects along the track of the bounding behemoth and they are all going the other way. Scarcely less wonderful are our leaping leviathans of the deep born and developed within that time. Space is almost annihilated and travel reduced to a luxury. Indeed, up-to-date machinery of all sorts now does the work of many millions of men. Even the farmer can now go buggy riding and plow his corn, or reap down his grain, thresh it out and sack it up ready for market, all at the same time.

The laws of sound had been saying for centuries, "Give

us lines along which we can operate and we will show you what we can do." Only a few years ago, Edison by his witchery coaxed this invisible power to leap 1,500 miles at a single bound over his slender highway of wire, and charmed his phonograph and graphophone into faithfully recording the faintest and loudest notes of singer or orator, and accurately reproducing them, even years after the tongue of the one and the lips of the other are turned to dust.

Applied electricity in its multiplied forms and limitless possibilities is a recent gift. Without this the magic and charming white city by the lake in 1893 at our own and only Chicago would have been impossible. This subtle fluid is now demanding only favorable environment and proper conditions to show us more marvelous things than man ever imagined. Who can even dream of its unthinkable future? Colossal are the events and innumerable and invaluable are the inventions of the last century.

No less remarkable has been our advance along other lines of a true Christian civilization. The recent ethical and ethnical triumphs of Christianity are simply stupendous. Larger sympathy for the weak, more humanity for man, especially in war, and greater magnanimity in dealing with a conquered foe have characterized that period as they have no other in all history. Who ever before heard of a victorious nation that sent its enemy's captured army home across the sea at its own expense, as the United States did at the close of our war with Spain? The Hague peace conference was the closing and crowning climax of this greatest of all centuries, and presages the time when all national difficulties will be settled by arbitration. The United States is now a great world-power, and all this insures the practical alliance of all the great powers that make for Christ's final and eternal triumph.

I know that some taunt us with the fact that nineteen centuries of Christianity have not saved the world, and

they argue therefrom a want of divinity in the system. Let us see: If geology has taught us anything of value it is that the world was long ages in preparation before it was habitable by man. Does anybody plead an absence of power in the Creator because of that fact? So we read, "The Creator of the ends of the earth fainteth not, neither is weary." Ah, the Almighty is never in a hurry. All time, all eternity are his in which to accomplish his eternal purposes. "One day with him is as a thousand years, and a thousand years as one day." But he has no doubt about the outcome. He sees the end from the beginning. "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Not a muscle of his face moves. O, the sublimity of that imperial quiet!

The triumphs of the nineteenth century have paved the way magnificently for the greater conquests of the twentieth. Through the operation of all its agents, agencies and forces, along with other and perhaps mightier uplifting powers that are to come in regular succession hereafter, the millennium is to find its glowing introduction and its glorious consummation. According to a true Christian optimism the world is to grow better and humanity is to be lifted higher till time shall be no more. The dove of peace shall out-fly the war-eagle in God's own good time, and hover over all the earth. Upon all lands the gospel sunlight is streaming, and everywhere the darkness is receding. All forces are combining to place the rightful King upon the world's throne. The lines of prophecy and history are all converging at a common focus and throw a flood of heavenly glory over the situation. The Almighty is shaking the nations preparatory to giving them to his Son. War is only the means to the end, which is a universal and lasting peace. Power after power goes down as Christ

ascends the throne. The heathen are being given the Lord for his "inheritance, and the uttermost parts of the earth for his possession." The morning cometh. Soon may be heard the shout of victory, sounding through all heaven from center to circumference and ringing over all the earth, "as the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Alleluia, for the Lord God omnipotent reigneth!"

Amen and Amen!



THE IDENTIFICATION OF THE PERFECT MAN WITH THE CHRIST.

(Baccalaureate Sermon, 1900.)

BY REV. E. M. SMITH, D. D.,

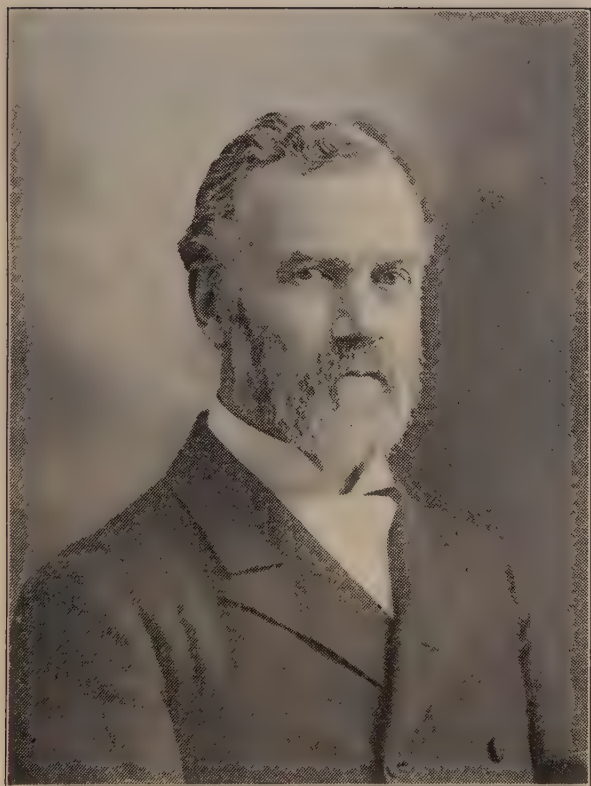
President of Illinois Wesleyan University.

"Till we all come * * * unto a perfect man; unto the measure of the stature of the fulness of Christ."—Ephesians, 4: 13.

It is an impressive fact that we are alive and are here on this beautiful morning of June 10, 1900. It is a wonderful thing to feel the pulse beat and the chest rise and fall, to be conscious of the various processes of physical and mental life, and to realize, that, in another moment, the gate may be shut, and all these complicated and wonderful processes cease. The express train of time is now here, but it makes no stop at this or any other station. Soon the rumbling of its wheels will be heard in the distance, and naught remain but a thin line of vanishing smoke to tell of its passing. Life is but a passing "now," until, with one last "now," "like a clap of thunder comes the judgment."

It is not strange that the questions have often been asked: Whence came we? What are we? Whither are we bound? Because they have been so often asked and still remain unanswered, they are questions of perennial interest.

As relating to the body, they are easily answered. Its history is from dust to dust. It came from the dust, is dust, and to dust returns. The only question remaining is whether the method was special creation, as we used to



think, or evolution from the lower animals, as we are now taught. This question is interesting, but not vital.

The origin of the human soul is shrouded in mystery. There are those who hold, with Plato, the doctrine of its pre-existence. They teach that—

“Our birth is but a sleep and a forgetting.
The soul that rises with us, our life-star,
Hath had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.”

According to this view, we bring from that other state certain ideas, slumbering in the mysterious depths of sub-consciousness, to be here awakened to new activity and perhaps dimly recognized as friends of former days. There are others who believe that each new soul is a special creation; that into each newly created body—created of God, though begotten of man—God, at some point, breathes a divine spark, a living soul. Still others would have us believe that the history of the body is a type of the history of the soul; that the latter, like the former, is a product of evolution from the lower types of life. Here, again, the question must resolve itself into one of method. The important fact is that man is from God; that he is mind, not matter. He thinks, feels, wills; matter does neither. Or if there be any underlying unity in which the differences between mind and matter are reconciled, the contradictions sublated, that unity must be mind. Of mind we are sure. Of mind nothing can rob us. It is revealed in consciousness, it is the fundamental reality.

Having briefly stated this basal position, we are ready to consider the doctrine of the text, that the perfect man is the Christ, and that the perfection of manhood is the attainment of the “measure of the stature of the fullness of Christ.”

Man's physical life begins in a struggle with environment, a contention for the right to be. In this struggle to gain a foothold and maintain it against environment, myriads of infants perish. Nature's prodigality in the production of living germs and her seeming heartlessness in their abandonment is one of her greatest mysteries; and in her treatment of man she makes no exception to her rule. He must first gain a standing against environment, then maintain his hold, make headway, explore, conquer and subdue, appropriate environment to his uses, and build himself up out of it; only to find that at last it gains upon him, pulls him down into his grave, and resolves him into a million elements. Just so the Christ child found environment against him; no room in the inn, must flee for his life into Egypt, had not where to lay his head, and at last the cross and the tomb. What means this victory of environment? What means physical death? It means that physical evolution has reached its climax, and that intellectual and moral evolution has begun. Defeat is the beginning of victory; death, the prelude of life.

Similarly, the infant soul must make its way. It must first grope its way blindly toward self-consciousness; then affirm itself as distinct from the body and from outward objects; and, as the result of that conflict and struggle which Fichte so impressively describes, gain the mastery over environment and subdue it to its own uses. Gravity, lightning are no longer feared, but utilized. Nature is no more a tyrant, but a servant, and mind is lord. The infant soul is also born into an environment of customs and traditions and legal enactments which, like his swadling clothes, partly help and partly hinder him, partly protect and partly oppress him. They secure to him, imperfectly, certain rights; but they send him into the army, the navy, to the jail, to the prison, the gallows. Worst of all they act as restraints upon his intellectual freedom. They are neces-

sary to his progress, but he must rise above these crude helps, on his way to rational manhood. He must acquire the liberty to think, as well as to act, for himself.

But there is yet another struggle, in some respects the most severe of all, the struggle with the "moral law within," that law which Kant has so impressively compared, in its infinitude and beauty, to the "starry heavens above." There are no more dramatic or pathetic scenes in history than those which describe the struggles of earnest, sensitive, conscientious souls with this moral law within. What self-examinations! What probing of motives! What borings-through of the inmost self! What self-humiliation! What exquisite moral pain! Witness the great soul of Jonathan Edwards, in the presence of that diary of countless minutes and most searching rules, testing himself daily to the quick, to see whether he had kept them;—such rules as this: "Resolved, never to do a thing of the rightfulness of which I am so much in doubt that I intend to consider it afterwards, unless I am equally in doubt as to the rightfulness of leaving it undone." History is full of such instances. They are the struggle of St. Paul in the seventh of Romans: "Oh, wretched man that I am, who shall deliver me from the body of this death?"

Man must rise above the moral law, as well as the physical, in order to be a perfect man. He must rise into a region which is above law—a state of liberty, of rational self-realization.

Having traced man through these several stages toward perfection, do we understand him at last? Can we grasp him and define him, or do we see him vanishing from us in upward flight? This, at least, we see, that this perfect man is none other than the Christ of God. This rational liberty is Christian liberty, the liberty exalted of St. Paul. It is escape from law, not by violating it, but by fulfilling it. The law has been a schoolmaster to bring us to liberty, to Christ.

We have rationalized our religious conception; and to rationalize religion is not to lose it, but to understand it.

And now, having identified the perfect man with the Christ, before proceeding to unfold the meaning of this identification, let us make a single statement, in the interest of clearness. By a perfect man is not meant a finished up man. Man is never completed, never reaches a stopping place; but is ever moving on, ever becoming. If the idea of perfection were completedness, then the only perfect man must be a fossil, or an Egyptian mummy, or a statue of a man chiseled out by the artist. We should soon understand him, be done with him, and cry, Away with him! But the perfect man is a living man, not a manufactured product, and because living, ever changing, and because changing, interesting. Life is adjustment to environment, and the perfect man must be perfectly adjusted to his environment. As that changes he must change; as it enlarges, he must expand; as it rises, he must advance; if it falls, he must raise it up again. As it acts upon him, he must respond, or fall out and give place to another. But he can act, as well as be acted upon. That man can change his environment, we have only to look out upon our lawns and cornfields to be convinced. The perfect man, then, must be constantly changing, perfectly responsive, not mechanical, but elastic, and progressive. He must have all the infinite adjustableness of life. That the perfect man is, in this respect, identical with the Christ, needs not to be proven.

The perfect man is the Christ-man—"the measure of the stature of the fulness of Christ." He is thus a mediator, an atonement between God and man. A man who is not divine, who has only brute powers, is not a man. It is the spark of divinity that makes the man. The true man has an ethical and spiritual nature. He is capable of that divinest of all attributes, love, and the God who is not human, who is not open to our needs, is one-sided, and can be little more

than an abstraction. The two natures, the human and the divine, overlap. Each is in part the other. The perfect man is divine; the perfect God, human.

"'Tis the weakness in strength that I cry for! my flesh that I seek
In the Godhead! I seek and I find it, Oh Saul, it shall be
A Face like my face that receives thee; a Man like to me
Thou shalt love, and be loved by, forever; a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

And this perfect man, the Christ, is not only a mediator between God and man, but also between man and man, a mediator of truth. He will be ahead of most men, but behind a few. He must advance ever along the lines of truth, and move as truth moves. In politics, the rational man, the true independent, is not liked by the leaders of any party. He is too fast for the conservatives and they cry out in alarm: "Hold! hold!" He is too slow for the fanatics, and they cry impatiently: "Come on! come on! for shame!" Thus he is ground between the upper and the lower mill-stones. In religion he does not suit the orthodox, and they call him a heretic; nor the free-thinkers, and they call him a bigot. And so, like his Master, he is crucified between thieves. Too orthodox for the Sadducees and not orthodox enough for the Pharisees; offending the Romans by refusing to worship Cæsar, and the Jews by paying him the tribute money, by the union of all the offended forces the Christ is crucified. And is that the end of Him? Nay! nay! at His death He just begins to live. Freed from all limitations and restraints, He enters henceforth into the thought and life of the race. This age needs the fearless, industrious thinker, intent on the discovery of truth. He may be despised and rejected, persecuted and put to death; but let him not be troubled. He will not be vanquished. John Brown's body lies mouldering in the grave; but his soul is marching on. The assassin's bullet pierced the brain of Abraham Lincoln; but the emancipation proclamation still

lives. The Christ was crucified; but he is crowned Lord of all forevermore.

And what is the relation of the perfect man, the Christ, to society? The old pagans represented Atlas as under the earth, bearing it upon his shoulders. There is a truth in this view. Not only the "white man's burden," but the burden of the race, is on the shoulders of every true man. Underneath are the "everlasting arms." Art has sometimes represented the deity as an all-seeing eye, piercing to the core of everything; and, sometimes, as an awful, yet benignant, face, looking out from the darkness; or a voice coming forth from the clouds of Sinai. One old painting represents the deity as a hand reaching down to the earth, and man is rising out from the dust responsive to its beck. In each of these conceptions there is truth. God in Christ embraces them all, and much more. When Hector, the Trojan hero, before the last dire conflict in which he cruelly falls, returns to his loved Troy for a sad and ominous leave-taking of his wife and child, who have come to the walls to meet him, the warrior, accoutered as he is, with helmet and plume, stretches out his arms to receive his child; but the boy, frightened by the waving plume, shrinks from him and clings to his nurse's bosom. Then Hector steps back, removes the helmet and again turns to his boy. And now the child recognizes his father's face and comes delighted to his arms. God in Christ has taken off his helmet that we may recognize our father. "He that hath seen Me hath seen the Father." Christ is the translation of the infinite attributes of God into the language of the finite. In Him we see what those attributes mean in human conduct and character; and in the perfect man, even as in the Christ, they are incarnated.

But not merely under humanity, as Atlas under the earth; nor approaching it from above, as in so many works of art; nor yet unhelmeted, at the side of man, as in His earth life,

is the perfection of the Christ. He is all these; but He is more. He has entered *into* man, into society, into human thought and feeling. "It is expedient for you that I go away; for if I go not away the Comforter will not come; but if I go away I will send Him unto you, that he may abide with you forever." And so, the Christ has passed *into* humanity. Each of us here today is as conscious of his neighbor as of himself, and as conscious of the Christ as of either. We live in Him and He in us. The perfect man, with the Christ, must enter into society, by sympathy and affection and co-operation, into its joys, its sorrows, its burdens, its cares. He must be a part of our common humanity, and that humanity must be a part of his inmost consciousness.

But the crowning glory of the Christ is His abiding consciousness that He is the Son of God; and the perfect man dwelleth with Him on the lofty height of that sonship. There is a wide difference between a stranger, or a servant, in the house and a son. With the son there is a sympathy, a sense of proprietorship, felt by no other. He feels: This is my father's, my mother's house, and, therefore, in a peculiar way, it belongs to me. Its furnishings, its arrangement, the ornaments on its walls, have more than money value. They speak of father, mother, brother, sister—in a word, of home. If we are sons of God, we feel that way about the universe. It is our father's house, and we are at home in it. The fields, the woods, the streams, the skies, are ours and are His gift. As He is infinite, His universe is boundless. We can never get to the end of it. The treasures are inexhaustible. We can never find them out, we can never understand them. Mysteries too deep for us are on every side; but the "secret of the Lord is with them that fear Him." Love is the key to all mysteries. The son may not be able to reason out the ways of the father; but he has an intuitive insight into his heart, and he knows that heart is

love. The mystery of existence, which Jacob wrestled all night to solve, is clear to the instincts of the son.

“’Tis love, ’tis love, thou died’st for me.
I hear Thy whisper in my heart.
The morning breaks, the shadows flee,
Pure, universal love Thou art.”

But no man knoweth the Father but the Son. He alone is at home in the universe and is not “troubled” nor “afraid.”

Friends of the graduating classes, it is for us to work out the problem of perfection. It is for us to be alert and to adjust ourselves as wisely as possible to our constantly changing environment. Commencement will soon be gone! We shall move on and the world will move on; and we must change, because the world is changing. Pardon one or two practical remarks:

There is a great deal of narrowness and pettiness and meanness in the world. It is the mission of educated men and women to be above them. True greatness is your calling.

You have here been brought into contact with truth, and truth is always dangerous. Truth takes us into unexplored regions. She goes before us, and we must follow. Sometimes she lets us come up with her, and we get a pretty good view; and then she disappears in the distance, and we are in danger of losing our way. But it is better to live in the constant peril inseparable from this pursuit of truth, than to give ourselves over to certain death. And so we say to you: *Dare to seek the truth*; for she alone can lift you above the age and enable you to serve it.

Religious dogmas need to be rationalized. That is, they need to be stated in the language and light of today and thus understood. We need to get the kernel out of the shell, and to save the kernel while we throw away the shell. This process is rapidly going forward. Do not misunderstand it. It is dangerous, but it is necessary, and need not be destructive.

In the same way religion must be rationalized in the direction of conduct. This is a process equally needed and equally dangerous. Moral distinctions are badly mixed. We strain at gnats and swallow camels. Things destitute of moral quality are represented as essential to salvation, while righteousness is slighted or lost to sight. It is for educated men and women to establish the true perspective. The guiding principles are to be found by a right understanding of the Christ. The spirit of sonship in Him will not let us go far astray; for, if we are good sons, we shall also be good brothers. Carry, I pray you, into the world this principle of the rational interpretation of all truth.

With these words I send you forth with my Godspeed. Carry the spirit of the Christ into all things; for this is religion, this is perfection. By strong sympathy enter into the life of the age. Be a conscious and helpful part of the social organism. We cannot penetrate the veil of the future. We do not know all that is in man. We remember that, while the risen Christ was speaking to His disciples and His hands were outspread in blessing, He rose from the earth and a cloud received Him out of their sight, and the voices of the angels came to the gazing and astonished disciples in reassuring words. So, as we try to understand the perfect man, the ideal rises above our vision and disappears in upward splendor; but its full realization awaits us above the clouds.

THE PRINCIPLE OF THE CROSS.

BY REV. J. W. MILLER, A. M.,

Pastor at Urbana.

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. 8:22-23.

The eighth chapter of Romans is the most remarkable passage that has come from the pen of that Hebrew of the Hebrews. It is Paul's "Moral Philosophy of the Universe." Every great principle of God's government is mentioned in that chapter. Like the Mississippi it drains a continent.

Running through this remarkable chapter is a continuous teaching. Just as in the cordage of a British man-of-war runs the crimson thread that designates it as belonging to the Royal Navy, so the teaching of suffering runs through this eighth chapter, emphasizing the principle of the cross.

The great law of the world's progress is sacrifice. From the beginning we can trace this method. Who can fathom its philosophy? Yet it is God's method. This law is illustrated everywhere in nature. The world with its fertile fields and plains, its forests and mines, would not have been here but for this method. The earth was first created as a fire mist; swirling in space; concentrating and contracting; assuming the spherical; a liquid, then a solid; but as yet a great cinder. Atmospheric changes, heat and moisture made it possible for life to exist. Then appeared crude forms of life, that lived and died and prepared the way for more



and better life. The great forests of that age lived only to die and make soil and fuel for the present age.

The animal lived, subject to the influences of environment, to die that higher forms of life might appear.

Glaciers went grinding down between the mountains, tearing away their sides, rounding off the hill-tops, God's great harrow preparing the landscape. Sacrifice is the method of nature. The astronomer tells us that the sun ripens the harvests by burning itself up. Each golden sheaf, each orange bough, each cluster of grapes costs the sun tons of carbon. The sun expends force enough in ripening a strawberry, in painting it crimson, in refining the sugar and mixing the flavors, to run a train from Philadelphia to New York.

The traveler standing on the eastern slope of the Alps, looking down upon the fertile plains of Italy, all gilded with corn and fragrant grass, wreathed with violets and buttercups that wave in the summer wind, often forgets that the beauty of the plain was bought at the price of the barrenness of the mountains.

When we turn to the realm of human life we still find that the law of progress is sacrifice. The highways of human progress are lit up by the fires of martyrdom. The blazing fagots light up the gloom of the past, reveal dying men, nations in battle suffering and struggling. Their flickering glare reveals the outline of a cross with its suffering Savior and the shadow falls across human history.

The world has been thinking that the meaning of the cross is that Christ came to save the world by one supreme, divine instance of suffering, and that now the saved world would sweep onward in harmony and happiness. True, one meaning of the cross is peace and harmony, but there is another meaning that some have forgotten or overlooked. It is that it reveals the method of the world's salvation, not only in the hour of Calvary's bloody tragedy, but throughout

all ages. The early church soon realized this law. The first to follow his Lord is Stephen, then James. One after another falls; not one is left out.

"Wherever there is a John the Baptist there is a Herod's sword. Wherever a Savonarola arises to herald the breaking light of a new day of God, somewhere in the lurking shadows the jealous demons of the night are gathering fagots for a new martyrdom."

Three great persecutions are recorded in the early centuries of the Christian era in which hundreds of thousands perished. We of today scarcely realize the cost in suffering of the propagation of the faith in the world. It is claimed by historians that Nero set fire to Rome and blamed the destruction of the imperial city upon the Christians. He rebuilt the Coliseum on a grander scale than ever. Timbers were brought from the slopes of Atlas, the greatest architects put forth their skill to construct an ampitheater surpassing all others, fitted for such a crowd as none before had been able to accommodate. In this coliseum Nero determined to destroy the Christians to satisfy his own thirst for blood and the hate of the Romans. Christians had been gathered from all parts of the empire and placed in dungeons, of which Rome had many. The day of the destruction came. From daylight throngs of the populace waited the opening of the gates, listening with delight to the roars of lions, the hoarse growls of panthers, and the howls of wild dogs. The beasts had not been fed for two days, but pieces of bloody flesh had been thrust before them, to arouse their hunger and rage. At times such a storm of wild cries came from the dens that caused many to grow pale with fear. At sunrise, inside the circus the sound of hymns could be heard in clear, calm tones. The crowd listened with astonishment. "The Christians! the Christians!" they exclaimed. Many detachments of Christians had been brought from the various prisons that night into the circus. Hundreds of

voices of men, women and children were heard singing the morning hymns.

At last the corridors leading to the interior of the building, called the vomitoria, were opened and the crowd rushed in. But the number was so great that they flowed in for hours, until it was a marvel that the circus would hold such a multitude. The roar of the beasts smelling the exhalations of the multitude grew louder. While taking their places the spectators made an uproar like the waves of the sea in time of storm. Soon the dignitaries and attendants began to arrive, greeted with shouts from the multitude. Later came the priests and after them the sacred Virgins of Vesta were brought in, preceded by lictors. Then came Nero in company with Augusta.

The sight was indeed magnificent. The lower seats crowded with togas, were white as snow. In the gilded podium sat Nero, wearing a diamond collar and the golden crown upon his head. By his side the beautiful and gloomy Augusta. On both sides were Vestal Virgins, senators with purple togas, officers of the army with glittering weapons. In a word, all that was powerful, brilliant or rich in Rome was there. In farther rows sat knights, and higher up in darkened rows a sea of common heads, above which from pillar to pillar hung festoons of roses, lilies and ivy.

The impatience of the waiting multitude was manifest by stamping, which became like the sound of unbroken thunder. Then the prefect of the city rode around the arena and gave a signal with a handkerchief, answered by the exclamations of the people and they became quiet.

The spectacle opened with combats between northern and southern barbarians, fighting blindfolded. After the first interval came the turn of the Christians. This was something new. All waited with curiosity to see how the Christians would bear themselves. The multitude were unfriendly. Those people were to appear who had burned Rome with all

its ancient treasures. Death and terror seemed hovering in the air. The multitude, usually gladsome, became silent and moody under the influence of hate. An old man appeared and walked slowly across the arena and struck three times upon the door. Throughout the whole amphitheater rolled the deep murmur, "The Christians! the Christians!" Hundreds of men, women and children were driven in. They assembled near the center and sang a hymn, then one of their number offered prayer. The multitude looked in silent awe. While yet praying the wild dogs from the Pyrenees were turned in upon them and the awful spectacle of cruel destruction began.

Then the lions were loosed, then beasts of all kinds, tigers from the Euphrates, Numidian panthers, hyenas, bears, wolves, jackals. There was a chaos of woe surpassing all description. It lost the appearance of reality, it became a dreadful dream, a blood orgy. The people became terrified, the spasmodic laughter of women, whose strength had given way at the sight, was heard. Faces grew dark. Voices began to cry, "Enough! Enough!" But amid the applause, the uproar, the terror of the people, could be heard the hymns of the dying Christians and the words, "Pro Christo, pro Christo."

Nero that day destroyed hundreds of Christians, but for every one that perished, two were awakened in the multitude. As that multitude swept out, hundreds were sobbing, men were pale with conviction. The invisible Spirit was at work within. In vain Nero lit up his gardens at night with living torches, Christianity grew and spread.

Today the Christian religion is powerful in the earth. The Christian way is pleasant. Men are apt to forget the method of its progress.

It is to be hoped that the Christian world has not forgotten this lesson. What has made the world interested in Africa? Has it not been the suffering of such men as

Livingston, Stanley and Taylor? England is interested in Africa. Ah, yes! we say to the extent of those gold mines and diamond fields. But England has other interests in Africa. In the midst of the Boer war a significant incident occurred. When Livingston died, according to a custom of the natives, his heart was removed and buried, then the body was brought to England. It is literally true that the heart of Livingston is in Africa which was the burden of his last recorded words. While England was sending troops and war materials on every vessel with which to conquer the Boer there was fitted out an expedition that was to carry a beautiful monument and erect it at the spot where the heart of Livingston is buried. The method of the cross is at work to save Africa. Wait a little and we shall yet see, flung upon the breast of the war cloud, the shadow of the cross. It is the great key that unlocked America and India, and will unlock the door to the heart of the dark continent.

What did it mean for India when so many heroic lives were lost in the Sepoy rebellion, sacrificed for the cause of Christ? Since that time missionaries by the hundreds and money by the million have poured into India. There has been marvelous growth. The cross was the bloody key that unlocked India. It seems that the greater the price we pay for anything the more valuable it is to us. The more that one nation gives to another in suffering and blood, in toil and money the greater the interest of that nation in the other. The more you and I give of friends or means to heathen lands the deeper our interest in those lands.

All this is illustrated in the brief but beautiful story of Charles A. Gray, who went as a teacher to Singapore. Young Gray was a student of Ohio Wesleyan University. He was a stalwart fellow, of genial presence, tireless energy and boundless enthusiasm. After his college days he became a teacher in the Fultonham Academy, where his influence with the boys was remarkable. How much he made of his

opportunities only those can tell, who coming from an evening spent in his room, a drive behind his favorite horse, a tramp with him over the hills, realized that they had pledged their lives to the Master in response to Gray's earnest pleading.

Early in life he had found the Savior, and through all his young manhood was active in all lines of Christian work. The genial current of his life flowed out to every one, no matter from what station in life they came. Years went by, new fields of labor were entered with increased ardor and success. But to those who knew him best some of the joy seemed missing from his life. Then it was they learned that a voice had come to him from the Master, saying, "Go preach." Like Jonah, he had been fleeing from the presence of the Lord. All his work in the city's slums and missions had not sufficed to lift from his soul the burden laid upon it in the call to labor in the foreign field. Yielding to his own ambitions, the influence of parents and friends and all that makes life in one's native land preferable, the decision was for some time delayed. But one glorious autumn day he came to his friends with the joy of a new-born purpose glowing in his face, to say that he was on his way to Nineveh at last. Soon after this at the session of the Ohio conference arrangements were made for him to go at once to Malaysia, as a teacher in the boys' school at Singapore. Soon he was journeying toward the orient. To the friends at home came a few long and sunny letters, full of praise and hope and joy, and all too soon the brief announcement of his death. Dr. Oldham tells us in that beautiful tract "Translated from Malaysia," how stalwart young Gray died. Within six weeks after he began his work Gray took sick. A premonition of death came to him. He called the school lads about him and taking each one by the hand pleaded with them to give themselves to God. "Boys," he cried, "I am not dying; my Father is folding me to his

bosom!" Then he sang a verse of "Down at the Cross Where My Saviour Died." In a few minutes he was gone. The boys sobbed and wept while they were amazed at his faith.

Dr. Oldham narrates a visit with one of the boys to his home, where at meal time he told the story of Gray's death. The old grandfather, himself a pagan became strangely excited, and rising to his feet, seized Dr. Oldham, then turning to the assembled guests, exclaimed, "Oh, sirs! did you ever hear tell of such a thing! A man not afraid to die! Singing praises to his God and not being overcome with fear!" Then turning to Dr. Oldham he said solemnly: "Sir, yonder stands my boy. He is the light of these old eyes—you have had him two years. When you return to Singapore take him with you. But whatever else you do, fill him up with this religion."

But the story is not complete, it will never be completed till the end of time. God's plan for Gray seemed mysterious, but in the light of the years that have come and gone his plan and purpose have been revealed. In the homeland, as well as in the islands of the sea, his influence is still being felt. In his own family two younger brothers have heeded the call to the ministry; an uncle was led to Christ and gave his fortune to missions, because of that grave in India.

The world is greatly interested in China. China will be saved. We now see missionaries coming home. But soon every ship will be carrying missionaries to Hong Kong, Canton, aye! Peking.

The other day I looked upon a picture of a group of Christian Chinese. Their noble faces appealed to me and touched my heart. They were slain in the "Boxer" rebellion. They are the seed corn of a great harvest. How the faith of the world has been strengthened in the Christian religion by the faith of the native converts in China. That religion has lost nothing of its power. No more glorious

martyrdom is recorded in the history of the Christian Church than that of these faithful Chinese.

Wait a little. Give the "Martyr's blood, the seed of the church" time to grow. The wave of sympathy and love for China has for the time receded. It will gather again and come back like a tidal wave, lifted up by the magnetism of him who sits upon the throne, and it will break far inland over China. There are graves along the placid waters of the Yellow river that call across the shining waves of the Pacific to us that we will answer. Every wave whose long sweep washes up the golden sands of our western shore brings us a message from the land where our fallen brothers lie.

Thus it has been and thus it will be. Sacrifice is the law of progress. We have come through tears. There have been many in every age who have been saved by the washing of their garments in blood. A strange white that comes from crimson. But so it is. There is sacrifice and suffering in all realms but the highest suffering and the keenest pain is in connection with the kingdom of God. But it is suffering that like the wings of a mighty angel bears the soul over the little things of life and brings it near the very throne of God.

After such suffering comes the highest joy. Then comes into the soul that sacrifices, loves and endures, and yields itself as a martyr to right, a joy and felicity that self-indulgence never dreamed of.

It is well for us that the vision of life's toil and suffering is not given all at once. The deeds of sacrifice to be done, the disappointments to be endured, the sorrow of failures to be borne, from which the faith of the strongest would turn if the visions of duty and truth were not given one by one and the path of toil pointed out step by step. If the brave-hearted Cromwell could have known the conditions that followed hard after the Puritan revolution, his sturdy sword would have fallen from his hand. If the brave men who

fought and suffered for the union in the sixties had seen then that a generation after the war, the race problem would be the most perilous, the most unsettled problem of American statesmanship, that mobs and race wars would fill the land with horror and dread, and that the most piteous appeals of all history would then be made by the black men of the south to the white men of the north it is a question if the revelation would not have turned their faces homeward. God's issues are vast and require time. The immediate results of our sacrifice are not always satisfactory. But he will eventually reward our hopes with more glorious achievements than we dreamed.

In one of the marches of Constantine he is reported to have seen with his own eyes the luminous trophy of the cross glowing above the meridian sun, and inscribed with the words, "By this conquer."

This amazing object in the sky astonished the whole army, as well as the emperor himself, who was at that time undetermined in the choice of a religion. His astonishment was converted into faith by the vision of the ensuing night. Christ appeared before his eyes and displaying the same celestial sign of the cross, directed Constantine to frame a similar standard and to march with the assurance of victory against Maxentius and all his enemies. This symbol sanctified the arms of the soldiers of Constantine. The cross glittered on their helmets, was engraved on their shields and was interwoven in their banners. The power of this symbol was dreaded by the foes of Constantine the sight of which in the distress of battle animated his soldiers with an invincible enthusiasm and scattered terror and dismay through the ranks of the enemy.

The cross is the great ensign of the Christian army.

The cross stands as a continuous summons to our faith and devotion to be manifest in self-denying lives. It can never mean less than the dedication of our entire nature and life to God.

There come times in life when the Cross of Christ is instinct with new emphasis—times when it becomes clear to us that the old way of living is to be discarded, when our low ambitions are shameful, when our dreams once so fair have grown repulsive. New revelations have made the things that were once right now wrong. A new and larger life appeals to us. The Christ appears and he would place in your hands the glorious symbol of his cross and say, "By this conquer."

Has not that time come to the Christian Church and the Christian man? Life never was so great in opportunity and privilege as now. These are stirring times, and in eloquent and appealing words Bishop Foster has described them. "Brothers, we have come to a great day. The sixth millennial is in its blossom and maturing fruit. Backward rolls the long night of dark and troubled ages. Onward comes the morning radiant with blessings. The mountain tops are already aglow. A little on, and the vast globe will roll around in a sea of light, bathing earth and sky in the glory of the Lord.

You have heard the corn growing in the fields—the gentle rustle of eager life running along the tender fiber; you have heard the incoming of the tide as the sea rises upon the land; you have heard the great gales of spring chasing away the snows and frosts. Hearken! do you not hear the low murmur of the coming age; the spirit tread of its advancing hosts; the faint sweet note of its far off but ever nearing song, floating along the arches of the descending century—the songs and shouts of a redeemed and regenerated world. It is coming brothers! It is in the promises and nothing can stay it! The long black wings of retreating night go hustling down the past; the rosy wings of morning come sweeping up the future; and the shouts of angels and of men usher in the advancing day."



THE PERSONAL ELEMENT IN THE GOSPEL.

BY REV. GEORGE E. SCRIMGER, D. D.

Pastor at Champagne.

9-26-26
“And I, if I be lifted up from the earth will draw all men unto me.”—John 12: 32.

These are certainly remarkable words spoken by a remarkable speaker. They are of the nature of a prophecy, and at once suggest several alternatives, and raise the question, “What does this prophecy mean?” It means either a supreme egotism and presumption on the part of Christ, or a Divine assurance and foreknowledge. When we consider his humble extraction; the character of Nazareth, his native town; the smallness of Palestine; and the lack of sympathetic touch on the part of the Jews with other peoples, it seems wonderful that he would claim to draw all men unto himself. When we consider, further, the improbability of such a result, since the shadows of the cross were already gathering about him, and the conviction of desertion by his followers and the sorrows of Gethsemane had seized his soul, so as to force from him the cry, “Now is my soul troubled, and what shall I say? Father, save me from this hour,” we are astonished at such assurance. No other human being, however fortunate in genius, birth, country, age, or popularity, has dared to predict that all men would be attracted to him or herself. The claim is unique, and unless the person making it is unique also, it must be unfounded. And yet when we think of Christ’s life and character, there is nothing incongruous or startling in the claim. He is so noble and true in every act and utterance that we cannot

entertain for a moment the thought that he is an impostor, and is claiming that which he knows he has no right to enjoy. He possesses such extraordinary knowledge on all other subjects which he touches, and possesses a discernment not common to men, so that we cannot believe that he is a blinded fanatic. Nor can we suppose that his immediate followers, those disciples who came next in the procession of the Christian ages, and the great body of believers in all time have been deceived as to his real character. The only alternative belief is that which we gladly accept, viz.: this prophecy means a Divine foreknowledge and assurance.

I This prophecy means also, either that death by crucifixion was essential to man's salvation, or that sacrifice, irrespective of mode, was essential for man's redemption. It does not necessarily follow, from this scripture or from any scripture, that death by crucifixion was necessary for the redemption of mankind. True, "Without shedding of blood there is no remission," but it does not follow that Christ's blood must be shed by crucifixion. That God who "sees the end from the beginning," seeing clearly that the Jews would demand his death by such a mode at the hands of the Romans, inspired his prophets to so predict, while Christ as God foretold his death by this ignominious mode.

But his sacrificial death was all-essential for our redemption. Indeed, there seems to be a universal law of compensation, whereby any good that comes to man must be paid for in compensating sacrifice. It is hinted in nature by the tides of oceans; the alternating heat and cold; the rain and drought; the tearing open of earth's bosom to find the treasures of grain and fruit; and the crushing of fruit and cereals to make the elixir and staff of life.

Among the forces that reach and mould human life it is ever found that the self-abnegation of the martyr, the chastisement of the reformer, and the offering up of parental life are essential for the advancement of the best life of

mankind, and the greatest good that ever came to man has come through the greatest sacrifice—the death of our Savior.

V This prophecy means either that death is fascinating, or that character is magnetic. We cannot accept the first alternative, for there is nothing about death *per se* that is attractive. No beauty clothes his skeleton form; no light of joy shines from his sightless eyes; and no glow of friendship is imparted by the clasp of his bony hand. Death fascinating! Go ask that heartbroken father as he bends over the cold form of his daughter, just budding into a beautiful and honored womanhood; or that fond mother, as she weeps over the still body of her darling son, of whom she had hoped so much, or that young man, as he bends before the storm of his sorrow, like a reed before a hurricane, and in sobbing tones says “Good-bye” to his fair betrothed; or that young mother, as she sees death tear away from her home the form of her first-born darling babe—ask them if death is fascinating! Oh, no! From the child dreading to look on the face of the dead to the man or woman trying to conceal the on-creeping signs of decay—the heralds of death—all shrink from death’s cold touch.

But character is the most magnetic force in all the world! It is a greater magnet than gold, or beauty, or social position, for these only have real attraction when owned by a character that gives them power. Character is the jewel we prize most in men here on the earth, and if we find they have it not then their glory departs with them; but if they really possess it, then, when freed from the veil of flesh which partly hid its charm, their character shines with increasing luster as the years go by, for “The memory of the just is blessed; but the name of the wicked shall rot.” So it is that truly great characters loom up the more grandly as the years go by.

The characters of Paul, and Luther, and Knox, and Wesley, and Washington, and Lincoln, like stars when the vapors of earth have disappeared, shine the brighter when the earthly obscurations have cleared away. It is the exalted character of Christ which, because it is the greatest of all time, draws with mightiest power all men unto him.

This was the attraction which certain Greeks, who came up to worship at the feast, felt as they said to Philip, "Sir, we would see Jesus." These Greeks were types of the whole Gentile world that would yet be drawn unto him.

Once more: This prophecy means either that Christ desired to deflect men from the true center of worship in devotion to himself, or that element of personal attraction was essential to the scheme of redemption. There never was a man on earth who made less effort to be popular than Jesus of Nazareth! He never trimmed his sails to catch the popular breeze. He rebuked sin so boldly and taught such world-embracing truths that his own people rejected him. Many of the people secretly believed in him, but for fear of the Jews dared not to openly espouse his cause. The hold he had on the popular heart was not due to any attempts to lead them in revolt against either ecclesiastical or civil authority, for he suppressed at least one movement to make him king in its incipency—but was due to the natural response to his helpful teachings and sympathetic heart. No more did he attempt to deflect men from allegiance to Heaven's King in devotion to himself. On the contrary, he ever manifested the greatest reverence for the Father, and subordination to him as his father. He even declared that his Father was greater than he, and all things which he gave unto his disciples he had first received from the Father. He said that he must do the works of him who sent him, and taught men to join with him in praying to "Our Father who art in heaven."

After his glorious resurrection and his added power gave him greater opportunity to gather men about himself, he taught loyalty to his divine Father by his last words and act on earth: "It is expedient for you that I go unto the Father," and then he ascended unto the heavenly places, having accomplished the work which his Father had given him to do. Evidently, then, his supreme desire was to be the way whereby men might ascend to God; and his desire to draw men unto himself was that he might draw them through him unto God. The element of personal attraction in Christ, then, is essential to the plan of redemption, and the blessed truth confronts us that Christ's attractive character is the central feature of the gospel.

This holy egotism of Christ, "And I, if I be lifted up from the earth, will draw all men unto me," is not presumption, but the essential force in the world's salvation. In this magnetic personality all else reside. His teachings, his works, his influence, all flow out of that marvelous selfhood, which is the adequate source of them all. We obey him not simply because we admire him, but because we love him; and he may well appeal unto us, "If ye love me keep my commandments."

I now raise the question, is this prophecy of Christ being fulfilled? I take the position that it is. We may see this fulfillment in the growing unity among his followers. The complexity which has marked the history of theology is being succeeded by greater simplicity, and nowhere is this more plainly seen than in the view of Christ. The metaphysical and profitless discussions about the natures of Christ are largely done away with, as having to do with only the "hem of his garment," while the great personality of Christ—great in his personality, yet the most wonderful of beings—is holding the attention of his followers. The great doctrines which demand attention today are those which center in him—his personality, his teachings, his work,

his triumph in the world, and his second coming. The members of the various branches of the church are none the less devoted to their churches, but Christ is exalted above creed, and only those doctrines which seem to bear most closely on Christ's person and work, and which influence most Christian character and labor, are emphasized. As his followers gather more closely about Christ, they unite more fully for Christlike work.

(6) We see this prophecy fulfilled in Christ's attractive power over thinkers, without regard to church connection. Some of the brightest flowers of thought and rhetoric ever grown in human minds have been laid at the foot of the Redeemer's cross. Glowing compliments like those given by Rehan and Strauss, almost make Christians blush for shame at their poor offerings. Criticism or hatred of our Lord can find no lodgment in the heart or mind of men; and the judgment of the generations of mankind, as they march before the one immaculate character of Christ, is ever that of Pilate, "I find no fault in him."

(7) Indeed the Christ draws all the nobler expressions of thought and sentiment unto himself. The sculptor and painter have been provided by Christ with a higher range of subjects. One has well said, "The history of the so-called fine arts—sculpture, painting, architecture, music and poetry, shows that in respect to intrinsic merit, the emotional portrayals, the shadings and colorings, Christian artists have reached the highest standard of the race. In Christ's perfect life sculpture finds not only the ideal form, but the noblest sentiment for portrayal; painting finds the most attractive center for a group that makes the canvas glow; architecture, the noblest lessons for spiritual culture which may be taught by her creations, as Ruskin showed possible; music hears the song of sweetest melody; and poetry discovers the perfect rhythm, coupled with the most beautiful thought."

The wise men bringing their offerings of gold, frankincense and myrrh, was but the prophecy of what we see in our day, as from the Orient and Occident, the North and the South, gifted men and women bring their noblest offerings of love and thought, and lay them at his feet.

The unity of the race, implied in this prophecy, is being admitted today by linguists and archeologists everywhere. His teaching known as the "Golden Rule" is accepted by statesmen as the only basis for the success of republics; while the orator finds his loftiest climax turning about the magnetic cross.

This prophecy of our Lord is being fulfilled not only by his attraction over men of various types of thought, religious and irreligious, of our age and country, but by his marvelous power over all men of all the ages, who have heard his glorious name. Although he seemed bound closely to his Jewish home and customs; though he circled about among the hills and valleys of his little native land; though his speech abounded in parables which framed Jewish scenes and manners; yet there was absolutely nothing local in his thought and life-purpose. His lessons are just as appropriate for us today, on the wide-stretching prairies of Illinois, as for the people dwelling among the rocks of Judea; to those dwelling among the steppes of Russia, as for the people dwelling under the fronded palms of tropical isles. This magnetic power of Christ is due to the blending in him of Divinity and Humanity. His mighty grip on the world's love can only be explained by his humanity, and his power to change men's lives, and hold them in admiration as well as love, is explained by his divinity. There is absolutely no half-way point. It will not do to regard him as the most divine of men, but we must, in view of his claims and life, look upon him as the God-man. The reverence of Paul for the Master, to whom he was a bond-slave; the picture left us by the Evangelists and John in

Revelation; his acceptance of the title God, and his corresponding perfect life and acts of power, demand our worship of him as Divine.

In the expression, "lifted up from the earth," I see his dual nature set forth. The expression "Lifted up," in scripture refers often to exaltation in power and character. He is "lifted up," but "from the earth." There are human ties which join him to earth through his humanity, but he is "lifted up" in his Deity to the very heavens, and thus lifted up, highly exalted, he draws all men unto him.

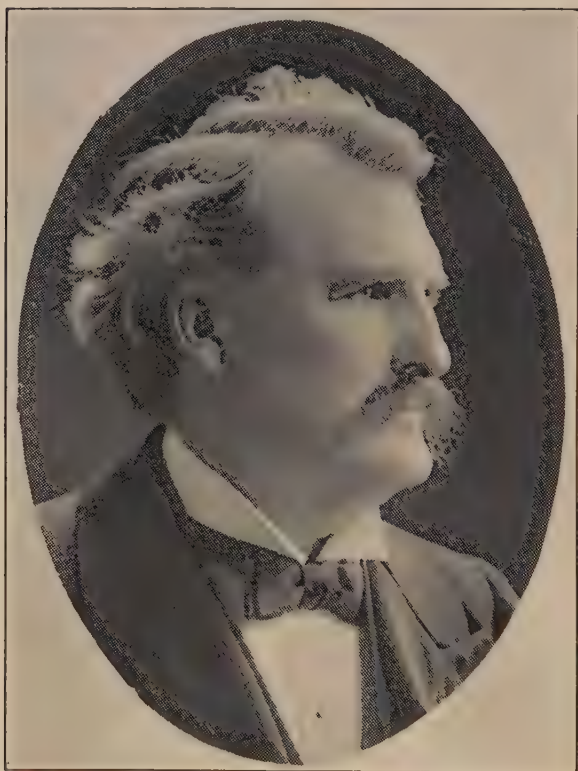
I am thinking of my ascent of Pike's Peak. For days, as I wandered through the "Garden of the Gods," or visited the wonderful caves near by, or looked out from my hotel, the lofty summit of the Peak attracted me to its noble height. At last the rare privilege came and I began that notable ride of twenty-two miles on the journey up the heights. Often my attention was drawn to other objects. I looked upon the huge rocks in grotesque form, and dreamed of the primeval upheaval; now I caught a view of the snowy range; and then I saw the garden parks, with mountains for their garden walls. I passed the half-way house and stopped at Glen Cove for lunch, where I witnessed the battle of the clouds. Often the summit of the mountain was lost to view, but all the while I felt its mighty pull. Past rocks and through canons, around curves and by the edge of precipices the fascinating summit pulled me, until I stood upon it, saw the billowy clouds breaking noiselessly against the mountain side far beneath me, and looked out and out on the ocean-like plain, the forest of mountain peaks, and the threads of winding rivers far away. There were others there who had felt the same witchery of the mountain spell. A few had walked, some had ridden on donkeys, and others—like myself—had come in hacks. But no matter! Though coming by different modes of travel, and up different sides of the great moun-

tain, we stood together upon the height, thrilled with awful delight. So on Calvary, of greater spiritual altitude than the famous Peak, there stands the cross of Christ, and all men on the great world-plains and among the foothills of local environment feel this magnetic pull of the crucified Lord, and though by different paths, we are coming to him, for all converge at his blessed feet. This attraction, if followed to the legitimate conclusion, leads to pardon of sin and a re-creation into his image. It is Christ on the cross, dying for sinners, that is to draw men. Mere admiration of his peerless character will not save us. Ideal beauty never changed men's hearts. As one has said, "Although never yet surpassed in his art, Phidias did not renovate the Greeks by the sculptor's chisel; nor did the gay Venetians become devout and meek as the Moravians by matchless skill in color and shade. The unequaled power of the Florentines to picture human emotions did nothing to regenerate their age. Even the picture galleries at the Chicago Exposition were no match for the Moody meetings."

Christ must save us if He ever draws us to a pure life and the heavenly world. We must yield to Christ as did the dying soldier of whom Mr. Moody tells: "After the battle of Pittsburg Landing and Murfreesboro, he was in a hospital at Murfreesboro. One night, after midnight, he was awakened and told that there was a man who wanted to see him. He went to him and he called Mr. Moody "Chaplain," and said he wanted him to help him die. Mr. Moody said, "I'd take you right up in my arms and carry you into the kingdom of God if I could, but I can't do it. I can't help you die." And the soldier said, "Who can?" Mr. Moody said, "The Lord Jesus Christ; He came for that purpose." He shook his head and said, "He can't save me; I've been such a sinner." Mr. Moody knew the mother of the dying man, in the north, and he knew that she was anxious for him to die right, and so he re-

mained with him. He prayed with him, and then read from the third chapter of John. When he read the fourteenth and fifteenth verses he caught up the words, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth on Him should not perish, but have everlasting life." He stopped him and said, "Is that true?" Moody said "Yes," and he asked him to read it again. He did so. The soldier clasped his hands together and said, "That's good; won't you read it again?" He read it the third time, and went on with the chapter. When he finished the eyes of the dying man were closed, and there was a smile on his face. Oh, how it was lighted up! His lips were quivering, and as Mr. Moody leaned over him he heard, in a faint whisper, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up; that whosoever believeth on Him should not perish, but have everlasting life." He opened his eyes and said, "That's enough, don't read any more." He pillowed his head on those two verses, and then went up in one of Christ's chariots, and took his seat in the kingdom of God.

O blessed Christ, Thou uplifted One, exert thy matchless drawing power here and now, and may all hearts yield to Thee and be drawn, through the bogs and blight of sin, up to a pure life, even up to the radiant heights of the hills of glory!



THE SPHERE OF THE STATE AS TO EDUCATION.

BY REV. W. H. WILDER, D. D.,

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THE STATE DEFINED.

"The State is the entire people under one supreme civil government." It is a civil self-governing community of men; or, as Woolsey defines it: "A state is a community of persons living within certain limits of territory under a permanent organization which aims to secure the privileges of justice by self-imposed law." The bond of union in such a state is not found in its formulated laws, but rather in the universal brotherhood of the persons composing the state.

These individuals have common rights and common privileges because they have common natures. In the deepest and truest conception of the state, it is composed of the entire human race. It is a world-wide, universal brotherhood. Hence it is permanent, fundamental, natural, divine, springing out of the essential nature of man. Its forms of expression change, governments issue and pass away; but the state abides. This conception of the state is sometimes presented under a mystic word borrowed from biology. The state is viewed as an organism,—the organic brotherhood of man. But this simile, now being ridden so furiously by political and social economists as if it were a recent discovery, possessing the key to the solution of all problems, has rendered service from ancient times, and has contributed as much to hazy thinking, as any other analogy. Its use therefore must be with discrimination. It must not include physiological interdependence, an interdependence of organs or of parts;

but an interdependence of persons. For the individuality of man, personality, a unitary somewhat, self-conscious, and conscious of self-determination is an element likewise fundamental, necessary, and permanent in the state.

The term "state" as an organism is a general notion, and its reality consists only in the individual persons constituting the brotherhood. These two ideas: the unity of the race and the individuality of man, are absolutely fundamental to a rational conception of the state; and any theory of government that overlooks either of them, cannot attain to the highest aim of the state, which must be justice in perfect harmony with the greatest well-being of all the members of the state.

THE GOVERNMENT NOT THE STATE.

The government as thus distinguished from the state is the method of the state in performing its functions. Sovereignty lodges in the state, but not in the government. As the intelligence and morals of the individuals of the state increase, governments change from a less to a more just form, and more perfectly perform their functions. The stages in the evolution of government are explained by corresponding stages in the evolution of the two basal attributes of the state: the individuality of the man, and the unity of the race. Governments, however, being consequent, always inadequately represent these ideas as held by the foremost individuals; hence governments never perfectly realize their aim. Did conditions obtain under which that aim could be fully realized, governments would be exceedingly simple, if needed at all.

Such is our conception of the state and its relations to government.

What is meant by "Education"? As a process, is it a putting on; or, is it a leading out? Is it energy stimulated from without but working within, or is it energy working wholly from without? Is the teacher an architect, a carpenter? Or, is he more than these?

Is the subject of education a product of heredity and environment; or is it a product of heredity, environment, *and will?*

NATURE OF THE SUBJECT TO BE EDUCATED.

Reflection on the nature of the subject to be educated is necessary to clear thinking.

The child is certainly more than a seed which has in it the potentiality of a tree or an animal. It is something more than organism. Life and force shape organisms. All living forms are moulded, but not form, or motion, or electro-moulded. In all living matter there is in each primitive cell, a somewhat, whether the cell is to expand into a fish or reptile, bird or quadruped, ape or man, that secretes, assimilates, moulds, controls and discards matter for its own purpose, and after its own law of being. In so doing, it proclaims its distinctness from and superiority over mere matter. No juggling of words can satisfy consciousness that thought, feeling and volition are the results of the motion or grouping of matter. Thought in its more simple as well as its complex and higher forms of memory and reasoning is inexplicable except on the hypothesis of a self-acting mind, or person that abides through "the dance of the atoms," reaches back over the chasms of the past, and takes unto itself, making them its own, varied experiences through the stretch of first consciousness to the last manifestation of life.

What the cell or ovum of all inferior orders of life shall bring forth is absolutely predetermined. Forces only from without can prevent the development to the extent of maturity and perfection according to its kind. While the laws of thought and of intellectual and moral development are also predetermined in the mind of the child, there is one element which renders the outcome as to quality of knowledge, and as to quality of moral character, altogether problematic; that element is freedom.

The state, society, the home, the schools and the church—all these by their combined influences cannot eliminate that

element of uncertainty from the quality of knowledge, or of moral character. While they may be responsible for not furnishing better facilities and more rational stimuli for the intellect and the affections, the essence of responsibility for both ignorance and unregenerativeness lies with the individual.

Whatever may be its heredity or environment, for every child in the state, it is regeneration, sanctification and glorification, or it is degeneration, degradation and damnation.

Which it will be in any given case, by virtue of his constituent element of personality, can be determined only by the individual himself. It is as easy to go wrong as it is to go right. There is a tendency downward as well as upward.

From the dawn of consciousness it is a war between the divine and the diabolic in man's nature. Every step taken toward the development of his higher powers and the perfection of his moral character is taken over this subdued, but not destroyed, tendency. It is man's *Philistine*; even though vanquished ten thousand times, it never dies. Though so nearly allied to God, as has been argued again and again, man has been, and still is a prey to appetites and passions, morbid and beastly—to thinking most inconsistent and irrational—to loves and practices which tend immeasurably below the level of the brute. The bud unfolds the flower, the flower gives place to the fruit; the acorn germinates and the tree reaches perfection of development; the animal almost as soon as dropped from the dam instinctively cares for itself—fills its stomach with water and grass for which it has not labored—and develops into the perfection of its kind without effort, *because it is not troubled with this counter tendency*. I do not forget the blighted and arrested development; but note that the blight and arrest are determined by forces lying wholly outside of the bud blighted and of the being arrested in its development, and not by perverse tendencies in their own constitution.

As man struggles to rise toward the perfection of his character "he finds that he has to wage an uncompromising warfare against hereditary taints of blood, against morbid instincts and low passions, against inherent selfishness and meanness, against tyrant habits engendered in the recklessness of youth. In the presence of these giants of evil with their fetters of iron he stands appalled, and against his temptation and sins, even against society itself, he feels he must call upon God for help. Through divine help he may conquer; without it, never." (*Coker.*) This necessity for aid is not imposed by men upon themselves; it grows out of the nature of human life. Exercising the divine endowment to know, man looks upon himself and knows self aspiring to be, yet helpless of himself to become; he looks upon the universe, and knows it to be inadequate to meet the demands of either reason or feeling; he looks unto God. Failing to find resources for loftiest character either in himself or the Universe, where else can he look?

Self, the Universe, and God, set the limit to human thought. Hence as the roots of the tree strike downward for moisture, the affectional nature allies itself with that which is conceived to be God. This religious instinct, this feeling after God, and this desire to know and commune with him are facts as certainly established as any fact of physics, biology or chemistry. No law of matter is more certainly established than this, that the moral character is assimilated to the character of the object upon which supreme thought and affection are bestowed. To ignore these facts and this law in any complete system of education is as irrational and unscientific as to ignore any essential fact or law of physical science.

Human nature is religious. Man is endowed with a "delirious yet divine desire to know"; but this divine desire to love is not less original. It is as natural for him to pray as it is for him to speak; for him to love and worship as it is

for him to think and classify knowledge. The postulates of his moral nature are as fundamental to life and well being as are those of cognition.

This somewhat extended though inadequate discussion of the nature of the individual which is the unit in the state has been made because it is fundamental to my subject. A false or one-sided conception of the subject to be educated would necessarily lead to false conceptions of the true aim and the right method of education. The theory any man holds as to personality will determine his theory of the Universe, of knowledge and of education.

EDUCATION.

"There are two clearly marked tendencies in higher education in America today. Not long ago there was but one. Our early historic American colleges trace their origin directly to Oxford and Cambridge. The Anglo-Saxon brand was on them. But the new universities in America, and particularly the state universities, have their lines running straight to Germany. Berlin, Heidelberg, Leipsic and Göttingen are increasingly influential in American institutions. Many bear almost exclusively the Teutonic stamp. And these two ideals, the Anglo-Saxon and the Teutonic, contend for supremacy. Their meaning is clear to us all.

"The Anglo-Saxon makes for cultured character. The Teutonic theory looks toward the expert, the specialist, towards culture as an end." (McDowell.)

Man's brilliant, even dazzling achievements in the world of sense have served to throw upon too many an hypnotic spell in which they are asleep to things which far more nearly concern them. More self-conceited, shallow and irreverent than Protagorus, even, who, after dropping his plumb-line to the bottom of the universe, declared that man is the measure of all things, they display the motto: "Matter the measure of all things; bread the end of all human energy."

Schools exist for one purpose only—to train men for special craft and trades. If they do this well, they are useful; if they do not, they are good for nothing. The belief in any ulterior end beyond this is derided and ridiculed.

On the other hand it is contended that there should be an ulterior end in education; that education means the drawing out that which is potentially in man, and that the best and the completest education is in disciplining all the soul's energies and powers to the highest pitch and in directing them to the highest and best ends. To accomplish this the plastic mind of youth must be brought into contact with things, with physical and mechanical forces in action. It is also necessary to bring the mind into contact with the best and greatest in the thought, feelings, purposes and deeds of action and sufferings of men in all ages, in order that by these the soul may be stimulated to truer thoughts, holier feelings, purer purposes, greater deeds and more god-like sufferings. Our theory of the aim or end of education is formulated by Chancellor McDowell: "First—It embraces knowledge of all truth in literature, history, science and life. Second—It embraces threefold training and discipline of the individual. Third—It embraces the Christian philosophy of life and conduct. Fourth—It is consummated in a personal knowledge of Jesus Christ."

This includes all that is meant by Prof. Huxley when he says: "Education is the instruction of the intellect in the laws of nature, under which name I include not merely things and their forces, but men and their ways, and the fashioning of the affections and the will into an earnest and loving desire to move in harmony with these laws." While this is an exalted view of education, and Mr. Huxley said that it meant to him nothing more or less than this, to me education does mean something more; and that something more is "an earnest and loving desire" to harmonize my will and affections with that Almighty Power that established the laws of nature.

HOW CAN SUCH AN END BE OBTAINED?

Can the teacher or school transmit it to the student?

In education, transmission is impossible except in a highly figurative sense. As I think and give vocal utterance to my thoughts, there is no thought now leaving me and entering bodily into you. Though by means of vocal utterance, I cause a vibration of air waves and excite nervous action in you, neither nervous action nor air waves contain thought, no matter how clearly or vigorously I may think and you understand. According to a mysterious law or order of matter and mind, I avail myself of a system of excitations whereby your mind is incited to unfold itself and think my thoughts after me. Thus the teacher and the schools transmit nothing, but can excite the mind to take possession of itself. See Bowne. Hence their function is to arouse and stimulate the soul energies, and direct their activity. There is no education for the student in any school under any teacher until he is awake.

The student who wins is always awake. He is awake to the sublime truth that there is something to be known, that its knowledge is desirable, and that it is possible to him; he is awake to the fact that this thing is to be gained only by the exercise of his own energies, and cannot be poured into him as an empty receptacle, or passed over to him by a teacher while he remains passive. He knows, as physical skill and strength are acquired by the exercise of original powers, so intellectual vigor and power come by mental gymnastic exercise, and he covets that exercise. He values professors and books as guides and inspiration, and not as apparatus that turns out so much knowledge ready made for his benefit without cost, save the money he has paid out for his tuition. They may interest, entertain, and instruct him, but he knows that if he successfully makes the high kick or jump, or puts the shot, or throws the hammer, or vaults the pole, or runs the fifty or one hundred dash,

he must exert his own energies and discipline his own powers. Yes, he is awake. He has the power to know, and he knows. He has eyes to see, and he sees. He has ears to hear, and he hears. Attention and action, mental action, are the words. Let a student give these and come in touch with a live teacher and he will win. He need not be brilliant, nor need he possess extraordinary talent, or what is ordinarily called talent, at all; for the habit of attention and wisely directed mental energy beget extraordinary power. Such a student does not perform his work perfunctorily, counting the number of hours as they drearily pass, but practice Mr. Edison's advice and seldom look at the clock.

It is by the same methods that the ethical and religious side of his nature is educated. Conscience has so little to do in the practical affairs of men because it has received such slight stimulus and direction in education. When it is brought from under its present arrest of development caused by the secularism of the age and receives the attention it deserves in a rational system, society, civilly and socially, will find a sturdier disturber.

THE FUNCTION OF THE STATE.

The distinction between the State and the Government must be kept in the field of vision.

"There are certain great and fundamental rights and interests which precede government. If men had perfect insight and good will there would be no need of society as a restraining or coercive power. There would be wisdom to understand the conditions of life and the common good and there would be the will to co-operate in securing it. Society as an aggregate of individuals would meet all the demands of personal and social development. Out of their interaction with the social and physical environment, the social order and mechanism would arise without any governmental intervention. Even as it is, economical, intellectual, and spiritual interests generally flourish better when

left to individuals and voluntary organization than when undertaken by the state." (Bowne.) But such conditions do not obtain. Men lack both insight and good will. Hence the rise of governments.

Because of the lack of good will and the existence of positive ill will, at least in the form of selfishness, governments arise to guard the individual in his natural rights. To prevent injustice, to secure justice, and to conserve the common good, this must be its fundamental function, whatever be its form. Deeper than any formulated rule or law for the government of the individual or of the mass, there is moral law as a subjective principle; also a fixed mental and world-order which founds the natural rights of the individual, and in which individuals and governments must find the warrant for whatever they do. Any law of human government must harmonize with this subjective and fundamental law if it is to survive in the interests of well being. Government should not be a rule of might over the weak or of tyranny of a majority over a minority, but rather a subordination of rulers and ruled, of majorities and minorities to the common good. Therefore, whatever governments may do, they should not do anything against the common good. The actions of governments, like the actions of individuals, should lie wholly within the field of that which is conducive to the common weal. It does not follow, however, that an individual is under obligation to do everything that lies within that field. It is under this false notion that certain men enter into an oath that they will neither eat nor sleep until they have reformed every evil in the home, in society and in the state.

Neither does it follow that the government is under obligation to do everything that lies within that field. It is under this false notion that small men with overheated brains propose to exorcise all social and political ills by socialism. Individualism with its necessary implication,

competition, must go, and the state must perform the functions of both producer and distributor. Such forget that "as to its adaptation to actual men, nothing could be more insane than the fancy that society is to be redeemed by removing the motives to individual effort which lie in private property and private ambition."

Such is the problem. With these principles in view, we inquire,

WHAT IS THE DUTY OF THE GOVERNMENT AS TO EDUCATION?

Under such a government as that of the United States of America, which I verily believe to be most nearly ideal of any on earth, universal education is of the highest importance; indeed, general intelligence and general morality are absolutely essential to its perpetuity.

It was not because of the want of insight as to the necessity of religion to the stability of the government and well being of the people that our fathers ordained an absolute and perpetual divorcement of the government from religion; but rather because of a deeper insight into the nature of personality and true religion. Documentary evidence is too abundant for any doubt on this point. They gave Christianity its highest sanction and true religion its best support in leaving religion free and untrammelled by the government; and in that sanction made Christianity—broad, catholic, tolerant Christianity, as Mr. Webster declared—the law of the land. It is also a fatal, but common and inexcusable, blunder to view the Church in the United States of America as the Church of history since the day of Constantine. The conversion of the Emperor is looked upon as the conquest of heathenism, but it had some elements of a Waterloo to Christianity. To guard against secularizing religion, our founders declared that the church and the government should be forever ineligible to the bonds of holy wedlock. So long as I believe in God as my Father and in Jesus Christ, His Son, my Saviour, and retain citizenship in the

greatest republic on earth, I will protest against their entering into matrimony; no less vigorously will I protest against their committing adultery either openly or secretly. Not a dollar of public money for Church purposes is one of the first articles of my creed. If you say this does not make me less, but more, a churchman, I am content; because it does not make me less a patriot.

It appears, then, that for the religious side of education the government should do nothing directly at public expense. What then? Shall education be irreligious, or at best, non-religious? Not by any means. Shall it be given only by private beneficence, or the Church? Most emphatically no. What then should the government do?

1. Since the stability of our government and the well being of the people depend on universal intelligence and morality, it should determine a standard of intelligence for all the people and require every child in the state to measure up to that standard. Among the requirements should be the teaching of the common, or elementary, branches in the English language in every school, whether it be public or private. If any parent should desire to give the required instruction in his own house or in a private school, he should not be denied the privilege; nevertheless such school and instruction should be under the inspection and subject to the approval of the government.

2. It should provide and maintain at public expense schools in which the instruction required could be given to every child under the government. Special attention should be given to the primary and elementary grades in order that there may be no necessity in the higher school and after life for unlearning what has been taught at so much expense.

What about the religious element? It should be provided for in the home and in the church. The primary obligation to teach both letters and religion rests with the par-

ent. That obligation as to religion cannot be wisely delegated to another during the period of secondary education, though the church may contribute largely for the same end. During this period the child is at home and under the direct influence, teaching and example of the parent who is the original priest and who officiates at the holiest of holy altars,—the hearthstone. It should also be noted that the knowledge of letters and things can be taught at this period without raising the religious question. Hence the school need not be irreligious though it may not be religious, and at the same time without neglect of the ethical and religious nature.

Without violence to religious conviction, or neglect of religious duty to the child, general intelligence may thus be secured for all the people at the least expense.

PROFESSIONAL SCHOOLS FOR TEACHERS.

3. When not otherwise provided for, the government should establish and maintain at public expense, training schools for teachers for the public schools. But such schools, in so far as they are maintained at public expense, should perform but one function. They should not be schools of instruction for the acquisition of such knowledge as may be obtained in high schools; but rather professional in their character, schools of methods of teaching. The standard for admission should not be below the equivalent of the education to be obtained in the public high school, and the applicant should be required to obligate himself to devote all his energies to teaching for a definite term of years. The reason for the limitation to professional work is found in the fact that the public high school, in this system, is general, and the public should be exempt from a double taxation for the same thing. The ground for such a professional school lies in the necessity for such general intelligence as the public school provides for the safety of the government and the well being of the people. The proviso, "when not otherwise pro-

vided for," is based on the general and broad principle that no tax should be levied on the people for anything which is being efficiently and sufficiently done by private beneficence.

The reason for the obligation to teach for a definite term of years is that the state should always demand in return for its contribution to the individual through the government by taxation one hundred cents on every dollar, if not in kind, yet in value.

4. Until nations shall have learned war no more, military schools should be maintained at public expense for public defense. This nation will not be in condition to safely neglect them until the ethical element becomes much stronger in our education. Besides these, I know no obligation on the government to maintain professional or special schools.

COLLEGIATE AND UNIVERSITY EDUCATION.

It is quietly assumed that our government is under obligation to carry on the work of education in these spheres also, and it is intimated that if private beneficence had not already established and endowed a few colleges, no such colleges or universities should be tolerated. The ground of the assumption is that learning must be perpetuated, that private beneficence is inadequate, and if adequate it should be bestowed on the heathen, and that private schools are narrow, and hence not fit to survive. They are passing away, it is said, especially those that are Christian in foundation, spirit and life.

Over against this last item of the assumption, it might be contended that it is the duty of somebody to guard the gates as the Christian colleges pass, and see to it that common honesty and true virtue do not pass away with them. When these colleges do pass, except they pass into colleges more positively Christian, a new social and political era will dawn; but it will be amazingly like some old eras from

whose darkness and wretchedness the flower of Europe escaped to found a free church in a free state.

As to the main assumption that the government should carry on the work of education in colleges and universities, it is contended that *that depends*.

“LEARNING SHOULD BE PERPETUATED.

But it should not be perpetuated simply for its own sake. Learning is not necessarily good.

“There is death in the university pot unless the influence of genuine evangelical religion can be introduced. Knowledge is power, but give a bad man power and it makes him worse. The most learned men in the world were the men that brought on the horrors of the first French Revolution. They were orators and sages and patriots, but were without the spirit of religion, and consequently the more they knew the worse they were. And there are men now walking to and fro in the United States spreading doctrines most terrible on God’s day and every day. No one can declare that those socialists and anarchists are ignorant. No one can declare that the lawyer who is making a practice of destroying men’s hopes is ignorant. He is learned, he is eloquent, but the more he knows the more power he has against religion the more power he has so as to earn the dread title of a patron of suicide.” (Buckley.)

Ex-Governor Pattison in an address at the nation’s capital, Oct. 21, 1896, on the occasion of the laying of the corner stone of the building of the College of History in the American University, said:

“Here in this university are we to attempt not only intellectual development, but more than all that—moral and religious training. The world has tried intellectuality. We are today in our colleges and in our universities finding out classics in the nations which have demonstrated unusual intellectuality, yet they have no place in the world of today. It was not possible to sustain them by mere intellectuality.

They have tried physical culture. The supremacy of physical culture has been demonstrated by the nations of antiquity, and yet, notwithstanding the perfection of intellectual culture, the perfection of physical culture, nations have gone down, although attaining the highest supremacy in both. So that we must seek for something else for the permanency of government, and I believe we have it in the purpose of this university. In other words, in the moral and religious training there is to come that stability which is to give permanency to our government and to our people. Indeed, our hopes are in the elevation of the moral above the merely intellectual and physical. Do not misunderstand me for one moment to deprecate the highest effort toward the highest physical and intellectual attainment, but above them all is that higher religious influence which is to make the other two stable."

In his farewell address, Washington uttered words his countrymen would do well to ponder: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician equally with the pious man ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

The estimates of the most eminent sociologists of the country and the most carefully prepared statistics showing an increase in the more serious crimes, crimes against humanity and life, "are sadly suggestive of a failure in our scheme of education. The spread of mere secular education does not work a diminution of crime. The moral essence is not sufficiently strong in our treatment of youth."

Again, it can be successfully argued *that the government should not do for an individual what he can do for himself*. Upon any other theory the individual is apt to do nothing for himself and seek by hook or crook to get the government to do for him.

Self-reliance is an essential element in a strong state. The individual has self-reliance depressed when he is not put under the necessity of doing for himself. Self-reliance on the part of the individual is a test of the strength of the state. It will not be, it cannot be best developed while the government freely furnishes him that which he can easily secure for himself.

Direct help is not always most helpful to the individual or the masses. Usually indirect help only is truly helpful. Without struggle, and the conditions making for severe struggle, development of sturdy, self-reliant character is impossible. When government freely and directly furnishes what the individual or class can do for themselves, society is weakened and not helped. A policy that has a tendency to make mendicants is not wise. A charity that pauperizes is an unkindness. All public policies which open up unnecessary temptations to corruption should be avoided.

It must be conceded that a higher education that does not furnish the very best conditions for the development of the ethical and religious as well as the development of the intellectual, is faulty. Such education is not the best in quality; for it is blind on one side. The idea of God, reverence and love for Him, the rational relation of man to Him,

proper attitude of soul toward Him, are some ideas that must be emphasized.

If there is anything in heredity and environment—and there is much—then such secularism furnishes environment well calculated to destroy those ideas and reverse or pervert the ethical and religious in human nature. Faith, hope, devoutness of spirit, holiness of will and life are some of these essential elements which go to make up the best environment for the growth of a perfect man. If men are to be religious while taking on their growth, they must breathe a religious atmosphere. Hence, I would contend that on the ground of heredity and environment the college and university should be positively religious; not theoretically simply, but actually.

It has not been very long that the representative advocates of government universities have recognized the necessity of the religious element in education; in fact, some do not now recognize it, and none of them would have done so but for the influence of the Christian college. Though the religious nature of man is now recognized by many, they know not what to do with it. Some of them would exorcise it by means of literary, scientific, and aesthetic culture, regarding it simply as only one of the necessary manifestations of human nature in its various stages of evolution. It cannot be ignored. Until by means of the university the church has been so perfectly evolved that it shows no more signs of religiousness, the government must recognize religion. What to do with it is the question. The collegiate and university student is away from home and its restraint and its moral and religious influence, it is a time when he begins to test his powers, and to scrutinize the tenets of childhood, home and mother; the situation is critical. If the youth ever needed positive Christian precept, sympathetic and loving Christian example in teacher, and a pure evangelical atmosphere for the life and development of a holy will and

loving life, it is now. It is now the kingdom of God which is in us unfolds or gives place to atrophy of religious consciousness, and to the kingdom of faithlessness and hopelessness; he uses his eyes and sees God, or he becomes blind and dead on the best side of his nature.

The government, from the very nature of the case, cannot supply this element. Its higher schools must be governed by politicians. They instinctively perceive the objection of theist and atheist, of Jew and infidel, of Protestant and Catholic, and the result must necessarily be an attempt to suppress all that belongs to the negations of each class. An attempt at neutrality is inevitable. But in the sphere of higher education a neutral position in respect to religion cannot be maintained. Pure mathematics, abstract logic, physical sciences, when confined strictly to succession of phenomena, may be so taught. But what mathematician confines himself to pure mathematics? What logician to pure abstractions? What physical scientist to mere succession of phenomena? Such teachers are yet unborn, and should they come forth by any process of gestation or evolution, they will not be human; hence they will be deficient in some essential element of true pedagogues for men as they are now.

I am aware that it is contended that the government college or university should be as nearly neutral as possible on the subject of religion, and that it is the business of the church and the religionist to cure whatever defect may remain.

But what moral right has the government to throw "death into the pot" and then call upon the prophet to save society from its deadly effects? He who poisons the fountain in order to deepen it and increase its pressure should first possess the power to purify and sweeten it; otherwise it were better if the fountain were not deepened. What moral right has the government to put out the eyes of our youth, or kill them, and then call upon the church to exercise its

miraculous power, if it has any, in restoring their sight and raising them from the dead?

"A state institution which should undertake to limit its energies to the teaching of science, and the mechanic and industrial arts, would be a sorry failure, unless it gave also classic and literary instruction. These latter are the great agencies in the development of the spiritual nature. To leave them out is to give an inevitable bias and trend to the mind toward materialism." (Geo. P. Brown.)

"The chief danger to student life in the collegiate and university period lies not, as so often assumed, in the tendency of those naturally weak or wayward to be led astray by evil companions; it lies in the fact that the highest and best minds, the most candid and earnest souls, are from their devotion to the pursuit of knowledge liable to experience a deadening of the spiritual consciousness. Those students in whom is revealed the most marked capacity for large service to humanity, may thus go forth with the highest part of their natures undeveloped, lacking that spiritual force which multiplies tenfold the influence of every kind of ability for good work in the world. Intensity of intellectual life, from the very juxtaposition of minds interested in many fields of thought, but all bent upon like ends, seems to increase with the size of universities * * * * *

"Experience has shown, it seems to me, that the remedy to meet this defect in advanced education, to offset the tendencies that make for the effacement of the spiritual life, cannot be found in the activity of the local churches in university towns, no matter how earnest and efficient they may be. It must lie in teaching, not so much in the teaching of religion as in the teaching of the Bible; and that, too, from the English form as a starting point. It is not enough to give courses in Hellenistic Greek and in Hebrew, as the university now does, with the minute study of portions of the Scriptures in those tongues. These courses from the nature

of the case are available for only a small number of students, and are linguistic in their scope. Courses should be offered which will undertake the interpretation of the Bible as literature, as history and philosophy. Into them should go a scholarship second to that of no other chair, expressed through the medium of a warm and earnest spiritual nature. This instruction in the Bible cannot be and ought not to be given at the expense of the state." (Francis W. Kelsey, Michigan University.)

Here is a recognition of the necessity of attention to the religious nature during the college period, the great and fatal danger especially in the large college of atrophy of the spiritual nature, and the inability of the government university to meet the conditions for the best results from education.

In the *Cosmopolitan*, October, 1895, Prof. Richard T. Ely of Wisconsin University made substantially the same concessions. According to these leaders the government must look to the church to remedy the fatal defects of the government schools which must be secular, and, by so much, fail to furnish the best environment and stimulus for the best education. Both of these gentlemen propose a *modus vivendi* and in this they agree. Both profess a kind of love for the Christian college, but Prof. Ely gives us to understand that it is because they are as big as they are, and intimates that, if he had been present at the time of their birth, successful accouchment would have been doubtful, and warns us against the further wicked waste of money on them, at least until there is no more missionary work to do.

The *modus vivendi* proposed is this: leave the church school to take care of itself, it has our blessing, and organize Young Men's Christian Associations at the seat of the government universities. Here send bright men to work among the students. Build halls and dormitories. "Family. prayers could be held every morning, and religious services con-

ducted during the week as well as on Sunday." Pay your workers large salaries such as the regular professor in the university gets. It is specifically provided, however, that none of this work is to be considered university work, and all buildings shall be across the street from the university grounds.

This *modus vivendi* fascinated me and while under this fascination I fell asleep and dreamed. This paper is too long to permit me to relate my experiences in detail. One thing so strangely moved me that I speak of it. I was in a city of exceeding architectural beauty, far surpassing the splendors of any of the nineteenth century. The sky was deep blue, but the atmosphere was exceeding cold, though the inhabitants did not seem to know it. The people all kept to one side of the street. I soon discovered the reason for this. Those who had dwelt in that city for any length of time had, by the long use of the left eye, developed a keenness of vision unknown in any other city, but the power of vision in the right eye by long neglect was lost. I was also told that while these people for a short time had greater vision out of the left eye, they were compelled to use glasses at a much earlier age than common mortals and total blindness was common among the older people. These were called agnostics. Another strange peculiarity I discovered. All the inhabitants who dwelt there were insensible on one side, though they knew not that they were blind in one eye or partially paralyzed on one side. Walking down the main street and the only one much frequented, I fell in with a bright companionable young man who informed me that he was entering the great University. As he was such an one as to win my heart, I followed him. We soon approached the University grounds whose landscape gardener was equal in genius and skill to the supervising architect of the city. At the entrance, on a splendid granite shaft was engraven: "To the University," whose magnificent buildings already overshadowed us. I chanced to

notice across the street some modest buildings, each of which bore an inscription, but as the inhabitants of the city passed not on that side of the street, I did not then understand the writings. We were soon with the throng in the lecture hall of the most celebrated lecturer, whose subject for the morning was Life. With learning he discoursed, and with ingenious apparatus applied to a calf's head, he illustrated as in the days of my natural life it was not possible. At the close of the lecture, a student, who had not been in the University long as was evident from the fact that he used both eyes and was not paralyzed on either side, lingered, and when but few remained, ventured, out of a desire to know the whole truth, to ask: "Professor, what bearing has the teaching of the hour upon religion?"

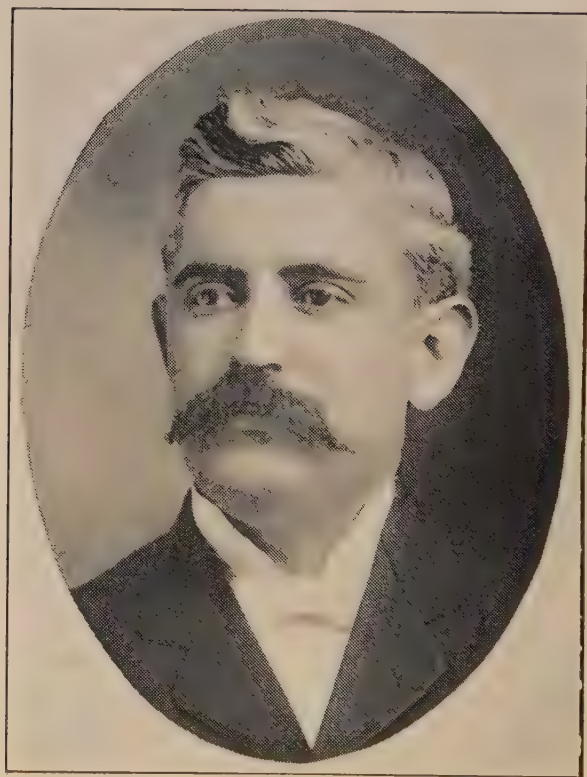
The simplicity and the manner of the guileless youth amazed the professor for a moment; but after a slight pause, he readjusted the eye piece, for already the left eye had also begun to fail, and with blandness said: "Young man, did you notice that row of buildings across the way just before you entered the portals to the University? 'Yes, sir.' Well, apply there for your information. By agreement we do no experimenting as to the origin of religious microbes, although we have discovered the surest and quickest way of exterminating them, and, if you take my entire course of lectures, you will learn how not to develop them."

Then I went and tried to translate the inscription on the modest buildings across the street. I could make but little out of them, when a sophomore passed by, and in answer to my question as to the strange writing he said: "To the house of prayer."

I stood there meditating on what it all meant and heard many say, "What a shame the state ever allowed those religionists to buy property next to the University." The last word I remember hearing was the answer to that, which was something like this: "It does not matter much now, the species is about extinct."

If the *modus vivendi* proposed furnishes the only future opportunity for the church to contribute to the moralizing and Christianizing of education, the opportunity is slight indeed. There is a broader education for youth than that which the government can give, if that is all the attention that can be given to drawing out the religious nature. As God is broader than man, or the universe, so the Christian education is broader than the merely secular. Education centered in God is more stable than that centered in man or the world, and no other will lead to the highest development or permanently endure.





FETTERED LIVES; OR, PLEA OF THE DIS- COURAGED.

BY REV. THEODORE KEMP,

Pastor of Grace Church, Jacksonville, Ill.

"Can there any good thing come out of Nazareth?"—John, 1:46.

It sounds like a sneer. Is it not the first note in the chorus of ridicule and insult which is to greet the Christ from Bethsaida to Calvary? Later his townsmen would ask in ill-concealed scorn, "Is not this the carpenter's son?" and Jews in the temple at Jerusalem would question, "How knoweth this man letters, having never learned?" And when human hate had done its worst, and Jesus of Nazareth was dying on the cross, would not chief priests, scribes and elders still mock him saying, "If he be the King of Israel, let him now come down from the cross, and we will believe him?"

And so at first sight this question of Nathaniel seems a part of all the rest—the language of contempt. But let us see. Philip of Bethsaida had but that day met the Master. It was an epoch-making day for him, and with generous, sympathetic, eager mind, convinced that Jesus was the Messiah, he gladly obeyed when the Master said, "Follow Me." His excess of joy at so wonderful a discovery, and his unselfish sympathy sent him to his friend Nathaniel, with the astounding message, "We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." If these words had been addressed to a proud, self-righteous Pharisee at Jerusalem, well might we expect the scornful query, "Can there any good thing come out of Nazareth?"

Galilee was the most despised province of Palestine and Nazareth was the most despised town of Galilee. Provincialism in speech, literature, and religious thought made the people of Galilee and Nazareth the laughing stock of cultured, aristocratic, tradition-loving Jerusalem. But Nathaniel, the speaker in the text, was himself a Galilean. And while we may be sure he did not share with Judea in its contempt for Galilee and its people, he doubtless keenly felt the ridicule and insult heaped upon his province, and in his surprise and humility, sensible of the general contempt for Nazareth, stammered, "Can there any good thing come out of Nazareth?" Could it be possible that a son of Galilee should be so honored? Could it be that despised Nazareth should furnish the Messiah for cultured, proud Jerusalem and for the race that had waited so long? Questions like these vexed the mind of Nathaniel that day, until the Master himself appeared, and then with doubts dispelled he became an eager disciple of the Christ.

Blind that day was Nathaniel to the Providence of God which was working near him. Seeing only the untoward condition of his province and the unenviable reputation of Nazareth, he saw no deliverance, no day-dawn of hope, no glory; and but for the glad message which Philip brought, and the call of Christ to discipleship, he would have remained unhonored, unknown on the pages of history. That was the day of his hope, the awakening of his life.

He knew not that a Galilean was in training, who should stir all Israel, and conquer the world. He had not heard how this teacher as a lad of twelve, had surprised Jerusalem Rabbis by his wisdom, and how in after years, Nathaniel himself should hear the people fresh from the teaching of this greatest Rabbi, exclaim "Never man spake like this man."

Not only Nathaniel but all Israel were surprised that one with such wisdom and power should arise from such a place. History is ever teaching the world, and yet the world is never

taught and each age must learn for itself anew the lessons which each former age has learned—so slow is man to profit by the past. Israel should have known that greatness had often sprung from obscurity.

Had not a shepherd lad, despised for his youth, been left in the field, when Samuel came to his father's house to anoint a king? And was not David called to lay down the shepherd's crook for the kingly scepter, and to abandon guiding sheep for the ruling of a nation? And did not the son of a slave woman spend forty years in the wilderness, before he became Israel's deliverer, and the greatest law-giver of the ages? And did not Elijah spend years in the tents of the Bedouin before he confronted Ahab in the palace, or confounded Baal on the mountain? While Jeremiah spends quiet years in his home at Anathoth, or Amos among the sycamore groves at Tekoa, before the one as the prophet of tears, wept for the sins of his people, or the other beholding the idol calves of Bethel, arraigns a nation at the bar of God.

Blessed are the desert, and the wilderness, sheepfolds, homes of poverty and drudgery which have nursed prophets, instructed leaders and trained kings for the enrichment of the world. The lowliest place, the most degraded village is ennobled and glorified for all time, which gives a great soul to the ages.

Blessed then is Nazareth, which reared Jesus and gave him to the world. In giving Jesus to the race, Nazareth shares in his contributions to the centuries.

"Can there any good thing come out of Nazareth?" The after life and influence of Jesus is the answer. Scorned for her provincialism, Nazareth has imparted the broadest culture to the race. Without schools she has founded great universities, and has given to the ages their greatest scholars and ablest thinkers. Without culture, she has taught many languages and created mighty literatures. Without skill in art she has filled galleries, churches and museums for cen-

turies with the choicest products of the painter's brush and the sculptor's chisel.

Without music she has inspired the Handels, Mozarts and Beethovens to write symphonies, create oratories, and has made all the Christian ages vocal with holy song. Without a knowledge of science she has prompted astronomer, geologist, chemist and physicist in their discoveries, subjugated the elements and made man a Titan amidst nature's forces. Without freedom, herself in bondage to Rome, she has made strong the patriot's arm on a hundred battle grounds of liberty; has struck the galling fetters from millions of bondsmen, gained magna chartas, written constitutions and baptized the race with liberty and hope.

And lastly, Nazareth in her sorrow, spiritual blindness and sin in giving Jesus to the world, has given to the helpless strength, to the sorrowing a Comforter, to the desolate a friend, to the sinning a Savior, and is yet daily lifting through her glorified Son, all races of men out of their blindness, sorrow, despair and death into the waiting arms of God. Given a royal soul, it will triumph over every obstacle, lowly birth, a humble home, obscurity, opposition, and will ennoble and glorify everything it touches.

So the stable at Bethlehem is grander than any palace of earth, and the manger there more glorious than cradle that has rocked infant kings. And so the Christ that triumphed over all, hath made Nazareth and Bethlehem so sacred, that pilgrims from all over the earth hath visited them as shrines, and even their poor ruins are today venerated still.

But men fettered, hampered, discouraged today, ask if any good can come out of their Nazareth. In their poverty, loneliness, weakness, obscurity, trials—is there any hope? Yes, if like Jesus, they make their Nazareth, discipline, training, inspiration to noblest living and the development of the most exalted character.

The years spent by the Savior at Nazareth were not wasted, but were the most fruitful, perhaps, of all his life. Omit the discipline of those years, and the after life of teaching and miracle were impossible. Who shall compute the value of the home life with its lessons of obedience, the parental training, in love and reverence for the law of God; where in the rude carpenter's shop he learned habits of industry, and from the associations of the village, gained a knowledge of the sorrows and burdens of the poor, and of the perils of the rich; in quietness communed with nature in her varying moods, meditated upon the precepts of the law, or daily communed with the Heavenly Father. If he was ever sensible of his poverty, or his limitations in his humble home, we are given no hint of it. But we know that in seclusion, he prepared for deathless renown; within the limits of a village, he gathered wisdom to attract all lands and to teach all ages.

You say, "God the Father aided Him?" So will he you. Believe it, and thank God for the training days, that may issue in a glorious life. I am convinced that much of our feeling of limitation arises from not appreciating our opportunities, from not using the means at hand for growth and power.

Do you complain, that your talents are few, your gifts are small? Moses stammering and halting, when called to deliver Israel, was asking God for a message and a sign. "Tell Pharaoh," said God, "that I am hath sent you." This was the authority. "What is that in thine hand?" And the rod cast down by Moses became a serpent from which he fled. This was the sign. Is it not enough for us? Go forth knowing that "I am," the everliving God goes with you: and take the talent, the time, the opportunity that is yours and let God use them to make of you a leader, to triumph over fears and sin.

To those who were faithful over a few things, the reward was promised—"I will make thee ruler over many things."

Who can tell what may result from the faithful use of one talent, the right appreciation of even one opportunity? A grain of wheat will not appease the hunger of a starving man, and seems worthless, but sow it and it becomes the germ of a hundred harvests and makes bread for a thousand homes. An acorn counts for but little in itself but if it be planted in the earth, it may through the coming years grow into mighty forests, from which shall be builded splendid cities and powerful navies.

John Stuart Mill, it is said, was one day thrown into a fit of melancholy, when he considered that all music must be produced from five tones and two semitones, and all combinations of these were not harmonious, therefore there must be a limit to melody.

Oh, short sighted philosopher, could you not be happy in the thought that the possibilities of those seven tones were so great as to produce all the melody which the human ear could discern? For in those tones are the sweet notes of a mother's lullaby, the song of bird, the lover's plaint, the merry laughter of children, the music of murmuring brooks, the deep diapason of the sea, the symphonies and oratorios of all the masters of melody, with all the songs of faith and hope that assuage the grief, and swell the joys of man, and make accord with celestial choirs, endlessly chanting paeans in the ear of God.

If insentient germs and tones are, under God, so blessed, to feed and house and elevate the race, what may not be the possibilities of the lowliest soul, reasoning, aspiring and deathless as Deity, under the training and upholding power of the Infinite God!

The silent forces of nature are the mightiest. "The granary is filled not by the thunderous forces that appeal to the eye and ear, but by the secret invisible agents; the silent

energies, the mighty monarchs hidden in roots and in seeds. What rioting storms cannot do, is done by the silent sap and sunshine." So the invisible tides of influence, that sweep outward from every truly good and earnest life, may travel all unnoted ten thousand miles and through the ages, sweetening lives, perfecting friendships, scattering darkness, bringing cheer and revealing Christ to unnumbered hosts. No act or word of a great heart nor an earnest, God-loving soul is lost.

The puny strength of man, his feeble talents and his faltering faith, when linked with Almighty power, wisdom and love, will avail to give man deathless influence and undying renown. It is not a question of how many talents and advantages are ours, but rather, shall God and humanity have the use of such as we have?

The captive maid in Naaman's household seems destitute of opportunity for great deeds, but her earnest wish and fervent prayer saved her master from death, and on the Holy records she has undying renown. The lad with five barley loaves and two small fishes, doubtless looked helpless before the hungry multitude, but giving his little to Jesus, it was multiplied to feed to satiety five thousand men.

Another says, "Poverty and adversity afford me no chance to live a splendid life or fulfil the dreams of youth, My life is full of drudgery." God has seen fit to put men to school through hardship that they might be trained in patience, fortitude and perseverance.

Manhood is developed through struggle and opposition, and through defeats as well as victories. It is of far more importance from the Divine standpoint to train the soul to grandeur, and manhood to its highest possibilities, than missing these, to be cradled in wealth and achieve short lived success.

Some one has said, "All the fundamental qualities called patience, perseverance, courage, fidelity, are the gains of

drudgery. Greatness is through tasks that have become insipid and by duties that are irksome. The treadmill is a divine teacher." "After all," says Lowell, "the kind of world one carries about in one's self is the important thing, and the world outside takes all its grace, color and value from that." He is a pauper in the eyes of God and angels who has naught but gold to commend him, and he has endless wealth, who though poor in purse has a pure heart, a generous mind, and is rich in faith toward God.

Says Emerson, "I ought not to allow any man, because he has broad lands, to feel that he is rich in my presence. I ought to make him feel that I can do without his riches, that I cannot be bought; neither by comfort, neither by pride, and although I be utterly penniless, and receiving bread from him, that he is the poor man beside me. I revere the person who is without riches; so that I cannot think of him as alone, or poor, or exiled, or unhappy."

The child of God is rich beyond the wealth of kings, for has not the inspired writer declared with a note of triumph, "All things are yours, whether Paul, or Apollos or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ's is God's."

Well may the Christian joyfully sing:

'A tent or a cottage why should I care,
They are building a mansion for me over there,
Though exiled from home, yet still I may sing,
All glory to God, I'm the child of a King.'

He who is rich in faith toward God and is filled with love for men, lives a glorious, regal life. He may live in a hut, but he has a mansion on high; he may suffer loss but he is gaining unfading uncorruptible treasure in Heaven; he suffers hardships, but it is that he may be a sharer in the Savior's triumphs; he is often lonely, but angels keep him company; his soul hungers, God's banquet table is spread before him; he sorrows, but the great Burden Bearer wipes

away his tears ; he needs friendship, the Son of God is by his side ; he needs support and strength, and clasps hands with infinite power as he daily walks with God.

Christ was so poor that he said, "The foxes have holes, and the birds of the air have nests, but the son of man hath no where to lay his head ;" so poor that he must cross Genesaret in a borrowed boat, perform a miracle to pay a penny tax, make his triumphal entry into Jerusalem on a borrowed colt, and be buried at last in a borrowed sepulchre. But he proved that poverty and hardships cannot crush a persevering spirit, and that true greatness is of the soul.

Privation and discouragement have helped to make men great. History is filled with the story of men and women who have wrested victory and fame from the jaws of defeat, in face of hunger, cold and death.

The poor deaf pauper Kitto making shoes in the almshouse, wrote in his journal : "I am not myself a believer in impossibilities, I think that every man may render himself almost anything he wishes to become," and in the spirit of that belief, became one of the world's greatest Biblical scholars. Inspiring, the story of the Irish lad, earning eight cents a day writing ballads, penniless at twenty-eight and living in the beggar's quarters in London, but later attracting the world with, "The Deserted Village," and "Vicar of Wakefield,"—of the poor, scrofulous, half blind boy, who fought desperately with misfortune, to become the dean of English literature. Or read the story of Newton who fought with poverty while making his greatest discoveries ; of Elihu Burritt the poor blacksmith, becoming a wonder of American learning ; of artists and poets who have starved in garrets or cellars, and scores in other pursuits have risen above it all, to fill the world with beauty and song, write philosophies, teach science, check disease, lead armies, guide nations or with eloquent speech incite men to nobler lives.

The Nazareth of poverty and hardship for you may be the discipline to call forth your best powers and fit you for a wider influence, and the more abundant life. Thank God for opportunity and pluck, to turn poverty into a blessing, and stumbling blocks into stepping stones.

Misfortune nor affliction have power to crush a determined soul. Witness Walter Scott with one foot in the grave, fighting back death inch by inch, that he might pay his debts before he died, or the Harvard student who paralyzed and partially blind continues his studies in bed, graduates with his class, then learns German and Italian, critically studies Dante and wins the university prize, and makes a valuable contribution to literature. Read the story of Disraeli, born of a hated race, fighting his way at every step amidst insults and hisses to become Prime Minister for a quarter of a century; of Prescott and Parkman defying blindness and ill health to become the best of American historians; of a Lincoln, without wealth, or education, gaunt, homely, awkward, ridiculed, slandered, displacing celebrated leaders to become president and emancipator and with a martyr's blood seal his right to deathless honor. Strikingly one has said, "Imprison a Galileo for his discoveries in science, and he will experiment with the straw in his cell. Deprive Euler of his eyesight and he but studies harder upon mental problems, thus developing marvelous powers of mathematical calculation. Lock up the poor Bedford tinker in jail, and he will write the finest allegory in the world, or leave his imperishable thoughts upon the walls of his cell. Burn the body of Wycliffe and throw the ashes into the Severn, but they will be swept to the ocean, which will carry them, permeated with his principles, to all lands."

If poverty, obscurity, meager talents and misfortune should not discourage a person, neither should he be discouraged by past failures. History and biography teach that men by repeated failures have come to splendid victories.

A man is never master of himself until he is conscious of his defects, through his defeats.

It is said to the honor of the American soldier that he never knows when he is defeated. Fresh from repeated repulses he will go forth to victory.

This quality had Grant, and Washington in preeminent degree. Napoleon said of Massena, the great general, "When defeated, Massena was always ready to fight a battle over again, as though he had been the conqueror."

Says Goldsmith: "Our greatest glory is not in never falling, but in rising everytime we fall."

"Nor deem the irrevocable past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain."

Is there not something God like in the power of intrepid souls to laugh at poverty, hardships, prison bars, suffering, loss of earthly goods, loss of friends, blindness, deafness, threats, repeated defeats, death itself and conquer gloriously in spite of all?

Surely the Christian, of all men, should triumph as he labors for God and is supported by His grace and power.

An unsullied life of devotion to God outweighs all earthly honors. Because he is a child of God, his every word and deed possesses a new significance and his success or failure is watched zealously from Heaven, and he is hourly under the watchful care of the Heavenly Father. "All things work together for good to them that love the Lord."

There is tremendous force in that expression—"all things." Every force and principle in nature, the strength of angels, the accumulating might of the thoughts, words, deeds, martyrdoms of the righteous dead, the eternal plans and purposes of God, and the wisdom, power, and love of Christ, conspire to help and bless every trusting heart and sweep on to splendid, eternal triumph, every obedient soul.

Encouraged and supported thus, the life of every child of God is a glorious success. For him the meanest hut with its

four bare walls, expands to the proportions of a palace; the lowest task becomes glorified because done for Christ; the narrowest place, becomes a broad royal highway where Faith, Joy and Love may daily run on errands for the king and grow into the likeness of the Christ; the bed of pain becomes a place of joy supported by His grace, and the most sorrowful, desolate days become blessed, because of the comforting presence of Him, who walked with the three Hebrew children in the fire; him, foes do not frighten who clasps hands with Infinite power; and death he does not dread who realizes that "to be absent from the body is to be present with the Lord."

Can there any good thing come out of Nazareth? O doubting, discouraged soul you are of royal lineage, creeping when you should be running, walking when you should be "mounting up as on wings of an eagle." You have mourned your lot, while angels have envied you, and you should have shouted in triumph over your heritage. Open doors of blessed opportunity swing wide to invite you in.

In redeeming you Christ has bid the outcast become the son; given for the rags of sin the garment of righteousness, bread for your hunger, strength for weakness, and called you to lay down your doubts and fears, for faith, hope, assurance and the scepter of a widening empire. To you, as to faltering Israel, God's command is, "Go up and possess the land."

Read the roll of heroes and martyrs in the eleventh chapter of Hebrews. Thank God and take courage.

Follow the career of Paul, who laid aside worldly honors, friends, fame, fortune, and cast in his lot with the lowly followers of the despised Nazarene. Then see the faith, the courage, that triumphed over affliction, loss, persecution, scourgings, hate, famine, loneliness, prisons and could say, "our light afflictions which work out for us a far more exceeding and eternal weight of glory;" and in fetters in a damp, darkened cell, deserted by friends and facing death at the hands of a Roman executioner, could write a letter of in-

spiration to dispirited Timothy and anticipate death with the joy as of a bride looking toward her wedding morn.

“Can there any good thing come out of Nazareth?” the world asks as it sees men in weakness in claiming alliance with God.

May we so live, that men know that mightier than gold or kings or armies or earthly power or fame, is the life of the obedient child of God, which conquering sin, inspiring faith, hope, love and goodness, reminds men of Him who came out of Nazareth and assures for the humblest of us all, victory here and endless power and glory at God’s right hand.



POSSIBILITIES AND CERTAINTIES RESPECTING THE SALVATION OF THE RACE.

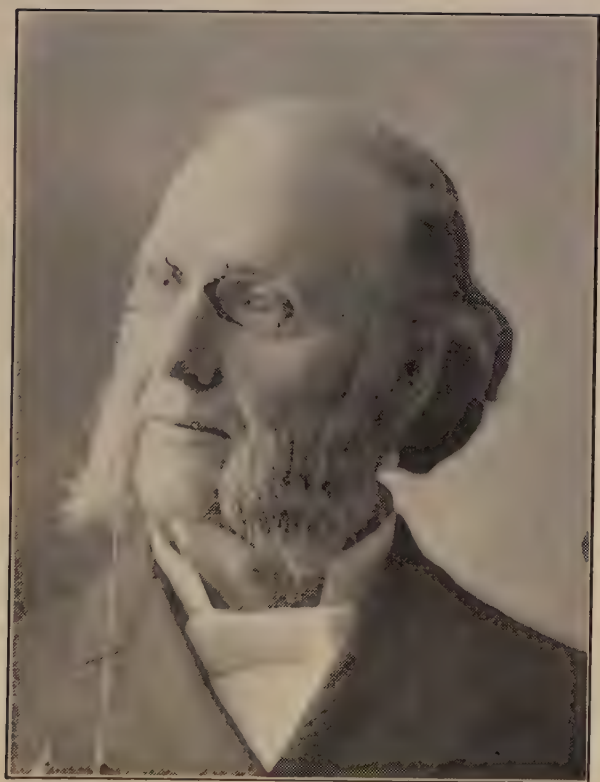
BY H. H. ONEAL, D. D.

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Are there few that be saved?—Luke 13:23.

Every man who has at heart, the highest welfare of his fellow men, must be profoundly concerned as to their final destiny. We may feel a genuine interest in what is daily transpiring in the great world about us. The clown, with his cap and bells; the juggler, by his arts and tricks; the devotee of fashion, by his vain conceit and silly pride, may amuse us for an hour. The philosopher, by his deep research into the mystery of nature and life; the hero, by his brilliant achievements on the fields of war; the ruler of a nation, by his skill in statecraft; the orator, by the magic spell of his eloquence; the artist, the teacher, the inventor, the explorer, the poet, and a thousand others, whose deeds entitle them to the world's approval and applause, may hold us in rapt attention and command our admiration. Vast masses of nameless ones, whom we see and know; victims of improvidence, poverty, vice and misfortune; doomed to toil, suffering, obscurity and oblivion; may stir our strongest sympathy, and move us to the noblest philanthropy, and that is well.

But deeper, higher, vaster in its solemn import than all else, is the question of destiny. See the mighty procession! tribe after tribe, generation after generation, marching by; never ending, and never the same for two successive moments. Where are they going? What is to become of them in the far-reaching future? Each one of them is endowed



with a great nature. Fallen, it may be; nay, fallen it is; may it be restored? The character of each one is tending toward a destiny of fixedness and permanence. Is there any guaranty that it may be fixed in holiness and happiness, forever?

This discourse is a confessedly inadequate attempt to set forth the Possibilities and Certainties Respecting the Salvation of the Race.

I. THE POSSIBILITIES:

Two principal thoughts of Scripture teaching, bear strongly upon the subject:

1. *The terrible Judgment of Almighty God upon Sin.*
2. *The vast possibilities for the race under the Gospel of*

Jesus Christ.

1. In order to appreciate the full force of God's judgment upon sin, we ought to know what sin is, to Him. How does He regard it? How does he feel toward it? These questions oblige us to inquire: What is sin?

The question is not what it is in its outward appearance, nor what it is in the external overt act. So far, one brief answer covers the whole ground: "Sin is the transgression of the Law." But what is it in itself, its essence, its *animus*? What is it as it lies back in the thoughts, impulses, affections and motives of the soul, before these have ripened into action?

No description of the turpitude of sin, however high-wrought, can be extravagant; no portrayal of its demerit can be overdrawn. Call it the life and soul of hell; call it the foul, scorching breath of devils; call it anarchy, or high treason against God and the universe; call it the concentrated essence of all malignity and bitterness and hatred toward the Divine Being and the Divine Government, and you have not put the matter too strongly.

Sin would dethrone and degrade the Almighty. It would depopulate heaven of all its blessed inhabitants. It would subvert every gracious purpose of God. It would pervert

every blessing he has bestowed upon his creatures and turn the blessing into an unutterable curse.

God hates it with a divine and holy hatred. It is loathsome and inexpressibly odious in his sight. All the depths of his infinite being are stirred with indignation toward it. All the powers of his infinite nature are arrayed against it. He never can be reconciled with it, or even look upon it without abhorrence. The Scriptures are crowded with types, figures, illustrations and descriptions designed to set forth the utterly abhorrent quality of sin?

The most impassioned languages spoken by men have been exhausted in the effort to express the divine feeling toward it. And yet, you close the sacred volume with the impression that the whole truth has not been told. Back of the merciless denunciations, the stern condemnations, the awful threatenings, there is in the Divine Mind a vast feeling toward sin that is not and cannot be expressed. We read of the "fierceness," "power," "indignation" and "fury" of his anger. Also of the "rage" of his wrath, and of "stirring up all his wrath." We read that men may "perish from the way" when "his anger is kindled but a little." What, then, may the unutterable woes of sin and sinners be, when all his "wrath is stirred up?" And as if all former expressions of the Divine attitude toward sin were but partial and incomplete, we are told of one "great day of his wrath," in which the whole divine feeling should culminate in one final and tremendous doom.

"The day
Will come, when sin shall fly
Back to her native hell; there sink eclipsed
In penal darkness, where no star shall rise,
Nor ever sunshine pierce the impervious gloom."

This tremendous evil has fallen upon our race. It has invaded the domain and established itself in every high place of our nature. It has struck its roots down into the very soil and substance of the soul. It has pierced us through and

through with poisoned shaft. It has fastened its viperous fang upon each man, each woman, each child. Sin is unnatural to human nature. It is alien and foreign to us. It has been injected into humanity from without. It has no right of existence, much less of authority and dominion over human lives and destiny. No view of sin that we can possibly have relieves it from the aspect of an unspeakable curse. It makes a breach between God the Creator and man the creature. It degrades the soul of man. It is the source of all the misery and wretchedness of the world. It would poison every cup of joy we put to our lips. It would destroy every bright hope of the soul. It would stain and spoil every beautiful thing that God has made.

It is easy to conceive what sin would do, if unrestrained, by what it is doing under the most powerful restraints.

It has filled the world with war and bloodshed and sorrow and tears. It is now crowding prisons, almshouses, asylums and the slums of cities with its own sad wrecks of manhood and womanhood. This is the *animus* of sin. It is the sum of all curses that weigh upon the world.

We may not know definitely and distinctly what the future of sin shall be. We only know that, in the light of human experience and God's Word, the prospect is dark and dreadful. The final results are described in words and figures which have graven themselves as vivid impressions upon the minds of men.

Our sins are following us unseen with stealthy tread, gathering in ever increasing volume and strength, ready to crowd upon our stricken souls when death lets in upon us the chill light of eternity. "The wages of sin is death." "The soul that sinneth shall die." "By one man sin entered into the world, and death by sin; and so death passed upon all men, because all have sinned."

Viewed from the point of God's holy indignation, listening to his burning words of condemnation and judgment

upon sin, no ray of hope, no possibility appears for the salvation of any of the race.

“O heaven! have mercy on us whose souls are hastening
To that abode from whence there's no returning;
Grant thy mercy and love with all their chastening;
O keep our souls from everlasting burning.”

2. So far, the outlook is indeed dark and hopeless; but there is another point, from which may be seen the dawning of a great hope. Jesus Christ has opened vast and glorious possibilities for mankind.

Let it be conceded that, notwithstanding the universal fact, and the dreadful ravages of sin, a few persons in human history have contrived in some way to become very good. They have lived lives and achieved characters of saintly beauty and purity. No doubt can exist that they, at least, will be saved.

It is maintained herein, distinctly and emphatically, that any provision made for the salvation of a few of the best and purest of mankind must also be a provision for the salvation of the entire race. The power that saves the saintliest should be equal to the salvation of the unsaintliest. The grace that saves the little child should be able to save the guilty wretch, hardened in crime, because inherently they are alike involved in the curse of sin.

There are two distinct features of humanity which, if clearly understood, would enable us to see that a possible salvation for one must be an equally possible salvation for all:

(1) Each single member of the race possesses one quality which distinguishes and separates that one from humanity as a whole, and also from every other part of the whole. This quality we call individuality. It is the realm of personal conduct and personal accountability.

(2) Each member of the race is endowed with another quality which he has in common with every other. This feature we have named Human Nature. There has not

been, there is not, there cannot be, but one human nature. Regardless of all conditions of heredity, of environment, of the accidents of birth, climate, color, nationality, language, education, culture, or character, without a single possible exception human nature is, in one and all, the same identical thing.

These two qualities are essentially distinct and must be so considered in this argument.

Our human nature identifies each of us with the race of mankind. Our individuality separates each of us from every other member of the race. Whatever affects human nature affects humanity as a whole. Whatever affects the individual may not affect another of his kind.

Adam was the first man, the federal head of the race of mankind. He contained in himself that entire human nature out of the generations of his individual posterity have been produced.

When Adam sinned, it was not merely the sin of an individual man; human nature was on trial and sinned in Paradise.

Human nature in Adam differs from human nature in his posterity only in this: his nature was created; theirs is not created, but transmitted.

His nature was created sinless; after it was created it became sinful; after it became sinful it was transmitted. Human nature cannot be transmitted without taking with it all that belongs to it, but by the disobedience of the Head of the race, sin belongs to it; hence sin goes along with human nature by the laws of transmission from father to son, and from generation to generation. No individual can be in the line of Adam's posterity without taking on human nature with sin in it; hence no child of humanity can be born sinless.

Here, then, we have a two-fold view of sin: the sin of human nature and the sin of the individual. The latter

grows out of the former. One is called original sin, the other actual sin. One pertains to our nature, for which we, as individuals, are not responsible; the other belongs to ourselves, for which we are personally responsible. Any proposed remedy for sin, in order to meet the full necessities of the case, must be a remedy for the sin of mankind as a whole, and also for the sin of which each man is guilty in his own individual capacity.

2. It has been the absorbing problem of the ages, How to get rid of sin. "How shall man be just with God?" was the passionate cry of humanity as far back as the days of Job. To this day it is the

"Wail of the world,
The ever repeated refrain of poetry,
The underbeat of the deepest philosophy,
The still, sad music of humanity."

God's answer to that supreme question is Jesus Christ. The divine idea of interposition on behalf of mankind was faintly expressed in the Garden of Eden. It proceeded to unfold, through forty centuries of human history, centuries of promise and prophecy, of type and ceremony, of law and miracle, of organization and discipline, of gradual revelation and supernatural guidance, of long preparation and patient expectation — one purpose running like a golden thread through all the warp and woof of the ages, until at last the whole divine plan stood out, unfolded, fully matured, ready to be projected upon the world and proclaimed to all the ages as God's answer to the deep longings of humanity as to the whence and how of man's deliverance from sin.

Surveying the work of Jesus Christ on its human side only, how can it be considered as anything else than a merely mechanical and arbitrary arrangement, by which the sacrifice of an innocent person is made for the guilty? And how can a righteous government approve such an arrangement? How can the sacrifice of one be a satisfaction for the sins of so many? How can any sacrifice inure to the benefit of those who lived ages before the sacrifice was made?

These are not questions raised for the sake of curiosity. They do arise and are pressed strongly by those who deny the necessity for and the efficacy of the sacrificial work of Christ.

No direct reply to these and related questions is here attempted. The reasonableness and sufficiency of Christ's sacrifice depends much upon who and what he is, and how he is related to those for whom his sacrifice is made. Recall now the distinction already drawn between the universal and individual nature of man, with this distinction in view; study the humanity of Christ.

The second of the Articles of Faith of our church declares: "The Son, who is the Word of the Father, took man's nature in the womb of the blessed Virgin. He suffered, was crucified * * * to be a sacrifice not only for original guilt, but also for the actual sins of men." Two statements of the first importance are here made:

1. "The Son of God took man's nature," *i. e.*, human nature. Strong and solid are the scriptural foundations upon which this declaration rests.

Mark you, however: he did not receive human nature by the law of transmission, as we have done; had he so received it, his nature would have been sinful, as ours is. That fact alone would have disqualified him as a sacrifice for human sin.

He received human nature by a special divine creation, as Adam did. He was "conceived by the Holy Ghost." Having so received our nature, *viz.*, by creation, his nature was sinless, as was Adam's unless, like Adam, he should become sinful by his own act. And although he was assailed by all the powers of darkness, although tried by inconceivably greater temptations than Adam ever knew, yet he sinned not. Thank Heaven! once in the history of the world human nature has triumphed over all the fell powers of evil!

Illustrations of the universal quality of Christ's human nature are here freely drawn from two sources, *viz.*, Mr.

Robertson and Canon Liddon. They unite in saying, in substance: Jesus calls himself the Son of Man. He was the Son of Man. What does that mean? He was not a Son of Man. He was not the Son of a Man. What then? "He was the Son of Humanity; the genuine offspring of the Race."

He was the "Representative, the Ideal, the Pattern," the Aggregate Man. "There was nothing local, nothing transient, nothing national or sectional in him to dwarf the proportions of his world-embracing character. He is God's idea of man completed." "He was the archetypal man. Before him all distinctions of race, all intervals of ages, all types of civilization, vanish. Translate his words into what language you will, he might have been the offspring of the country where that language is spoken. There is in him nothing peculiar to any particular age or clime. "He was not the Asiatic, not the European, not the Hebrew. He is not the type of the century in which he lived. He is not the mechanic, not the aristocrat; he is the Man. He is the Child of every age and every nation. His is a world-wide life. His is a heart throbbing with the blood of the race. His ancestry is the collective myriads of mankind. Emphatically he is the Son of Man, the very sublimation of humanity." He came to be the end of an old and the beginning of a new humanity.

He was the "vicarious" man. A vicar is an official substitute, one who acts in the place of and for another. "A vicar's act is, therefore, virtually the act of the principal whom he represents. Our human nature is the principal. Jesus Christ is our vicar. What he does for humanity is done by humanity." When, therefore, you see him in his humiliation and sorrow, remember it is not merely an individual man who suffers. It is not simply Jesus of Nazareth, son of the carpenter, who is transfixed and expires on yonder cross. It is the universal man. It is humanity.

bearing in itself the weight of its own woe for sin and transgression. And now he dies. Who dies? The old humanity. And now he rises from the dead. Who rises? The new humanity from which the curse has been lifted by the sacrifice on the cross. And now he ascends up on high. The eternal gates are lifted,

"There first humanity triumphant,
Passed the crystal ports of light."

Angels in glory greet him, saying: "Hail! All hail! thou first-born of a redeemed humanity!" It was a glad day in heaven, and a glad day for the earth. Take up the song, ye angels! Tell it, ye ministers of his! Let it echo round and round the world—humanity has triumphed over sin and death, and the race may be free!

2. Our Article of Faith declares further: "He took our nature, to be a sacrifice, not only for original guilt, but also for the actual sins of men." That is exactly what was needed, as we have already seen. On his human side, Jesus was qualified to be a sacrifice for human sin, by virtue of two striking peculiarities which inhered in him, viz.: first, sinlessness. He was both priest and victim. Under the law, the officiating priest must be officially pure, and the victim must be without spot or blemish. The offering of an impure sacrifice by impure hands would have been an unspeakable offence to God. He would have spurned from his presence both the priest and the sacrifice. Second, the universality of his human nature. Christ is inherently related to the whole race. And not only related, but the human nature of all the ages actually resides in him. He is not merely the representative of human nature; he *is* human nature embodied. He belongs not to one age or generation more than another. He "took the nature," not of those who came after him any more than those who lived before. He wrapped that nature about him; in it he lived and toiled and suffered and died. He was the Son of Man while he

lived; the Son of Man when he died. In his resurrection and ascension, and as our accepted sacrifice and High Priest in heaven, he is still the Son of Man.

Having considered the possibilities, let us inquire further:

II.—WHAT ARE THE CERTAINTIES RESPECTING THE SALVATION OF THE RACE?

1. "*Are there few that be saved?*" Through the sacrifice of Jesus Christ, all men are saved, unconditionally, except such as are guilty of actual transgression, in their own individual capacity. There is now no guilt of original sin. The taint of sin is there. The roots of bitterness remain. The "bent of sinning" is in us; but none can be finally lost on account of the sin of human nature. That death on the cross has obliterated the handwriting that was against us, and "taken it out of the way." One-third of the race die in irresponsible childhood, or are otherwise incapable of actual sin. These are all saved, without conditions. The blessed robe of Christ's righteousness covers them, so that the eye of the Holy One sees no guilt of sin upon them.

2. "*Are there few that be saved?*" Under the gospel of Jesus, all men, though guilty of actual sin, are saved, conditionally; and the conditions are such that all may be saved. When human souls meet the conditions, they get the new nature represented by the risen humanity of Christ. The new nature comes, not by transmission, for that is always sinful; but by a "new creation." They are "created anew in Christ Jesus." It is called "regeneration," a "new birth," "risen with Christ," passing "from death unto life," "the old man is put off," the new man, which "after God is created in righteousness and true holiness," is "put on." The Scriptures are rich in vigorous and forceful language designed to express not the transmission of the old, but the birth of a new spiritual nature. By the very terms of the Gospel, it is certain that all who receive the new nature and are steadfast therein will be saved.

3. "*Are there few that be saved?*" While it is certain that all who receive, and live in the recreating grace of Christ will be saved, it appears that many do not and will not meet the conditions of salvation. They live in actual sin. They do not repent. They do not accept Christ. They fill up the measure of their days and pass away in the old transmitted nature. Are there any certainties respecting their final destiny? If so, what?

A sufficient reply to that inquiry may be gathered from Christ's immediate answer to the question of the text, verses 24—30. It is asserted as an undeniable proposition, that, so far as man's agency is concerned, spiritual salvation and worldly success depend upon the same general laws. There is something supernatural in religion, but nothing unnatural, arbitrary or unusual. The same laws govern success in secular and spiritual things.

Jesus was master of the art of teaching from the standpoint of man's daily, practical life. He understood perfectly the philosophy of life. In this case, as to the number of the saved, he drew the subject out from the region of mere abstraction and speculation and placed it where it could be seen in the clear light of a few plain principles of man's ordinary life. Some of these principles are:

(1) In this world's affairs, nothing worthy of being called success is ever reached without strenuous effort. Those who make no effort do not succeed. Those who make no effort to be saved will not be saved. Therefore, "Strive," v. 20. Make effort. Put your heart, your will, your energy into the work of being saved.

(2) In the struggle for the rewards of this world, the few succeed, the many fail. Men must not only make effort, but effort in the right way, having regard for the laws upon which success is made to depend. This is true in secular affairs; true also of the soul's salvation. "Many I say unto you will seek to enter in and shall not be able," v. 24.

(3) Much of the effort that men make in the ordinary affairs of life is wasted effort, because it is made too late—made after it has become impossible to comply with the conditions, and hence fail. Jesus made a very forcible application of this law of common life to the question of the text: “Are there few that be saved?” “When once the Master of the House is risen up and shut the door, and ye begin to stand without and to knock at the door, saying, Lord! Lord! open unto me, and he from within shall answer and say, I know you not, whence ye are,” vs. 25-27. There is effort enough now; but it is too late. The door is shut. “Ye cannot enter now.”

(4) “Are there few that be saved?” It is certain beyond any question that whoever refuses, or neglects, or in any way fails to make the effort, or makes the effort in any other way than that which God has prescribed, or makes the effort too late, cannot be saved at all. Hence, “there shall be weeping and wailing and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and you yourselves thrust out.” v. 28.

4. “*Are there few that be saved?*” In this world-saving work the divine ministry of the Holy Ghost must not be overlooked. Away back in the elder ages he was laboring with men. By the preaching of Noah, the voices of Providence and the inner light of conscience, he was seeking to turn men from their sins. Later, the Psalmist was overwhelmed with the conviction of his universal presence.

Our Lord himself promised the Spirit as an invisible, diffusive, universal, ever-abiding divine Agent, carrying on the ministry of salvation in the world. It is the distinctive office of the Holy Ghost to convince the world of sin, of righteousness, and of judgment. What means yon altar to the unknown God, erected amid the boundless superstition of the Athenians? Paul himself

explains that they were worshiping, without knowing it, the true God. What means that groping amid the dense darkness of heathenism? They are "seekers after God," "feeling after him, if haply they may find him."

The ministry of the Holy Ghost is age-long and world-wide. He is in perpetual contact with all souls, helping them to make the best use of the light they have. Seeking to prolong and extend the saving work of Christ.

"Far as the curse is found."

Only through the merit of Christ's sacrifice can the heathen, or any, reach the kingdom of heaven. We do not know, however, along what secret avenues the power and efficacy of the cross may reach the lost souls of men. Who will say there are no channels of mercy and grace save those known to us? "In every nation, he that feareth God and worketh righteousness is accepted of him."

5. "Are there few that be saved?" No doubt many will be lost. We dare not lower or in any way modify the conditions of salvation. Many will live in sin, hardening their hearts against God more and more, repudiating from first to last their only Saviour, die as they lived, and miss heaven. Him rejected, there remaineth no more sacrifice for sin. Still, let us indulge a large hope for our race.

The Gospel is world-embracing. Without Christ there is no hope, even for the best man. With him there is hope, not only for the best, but the worst, and all the worst, yea, for all men. With him there are gracious and splendid possibilities.

The Gospel is yet to spread to "earth's remotest bound." Faith and piety will yet become as prevalent as sin has been. We do not know how the power of Christ's sacrifice lays hold of humanity; we only know that sinful souls from far and near get drawn into the sphere where Christ's saving power works.

The final consummation will be glorious. The vision of St. John in the Apocalypse swept all the fields of glory. All the inhabitants of heaven were present to his sight. All ages, all climes, all peoples, contribute to swell the host of the redeemed. "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, stood before the throne, and before the Lamb." This rapturous vision is in keeping with the whole tenor of the Scriptures. "In my Father's house are many mansions." "The Captain of our salvation will bring many sons to glory." They shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God." v. 29.

I close this discourse with a splendid passage from our own venerable and revered Bishop Foster. He says: "To my faith, one vision rises before me; its essence I believe to be true. I see a soul growing in knowledge, in love, in holy endeavor. I see a vast community of souls; they seem to be moving along a pathway of light, of ever expanding excellence and glory; brightening as they ascend; becoming evermore like the pattern of infinite perfection; loving with an ever deepening love; glowing with an ever increasing fervor; rejoicing in an ever advancing knowledge. They are all immortal. There are no failures or reverses to any of them. Ages fly away; they soar on, with tireless wing. Aeons and cycles advance toward them and retire behind them; still they soar and sing and shout and unfold. I am one of that immortal host. Death cannot destroy me. I shall live when stars grow dim with the advancing and retreating ages. As the vision rises, how this side dwindles into nothing. This globe is a mere speck; time is only a moment; all the glory and the pomp of the earth shrink up into the trinkets and baubles that amuse an infant for a day."



PETER'S GREAT CONFESSION.

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"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the Prophets. He sayeth unto them, But whom say ye that I am? And Simon Peter answered and said, *Thou art the Christ*, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16: 13-19.

Immediately after the miracle of the feeding of the four thousand men, besides women and children, with seven loaves and a few little fishes, upon the sloping hillside east of the Sea of Galilee, Jesus recognizing from the "signs of the times" and from the tightening meshes wrought by evil men that his ministry was drawing to a close, decides upon a peripatetic school of instruction designed for that charmed inner circle of the Twelve. Thus resolving, he turns from Jewry to the Gentiles for two reasons: First, he desires to get away from the spies who, acting under strict orders from the Jewish ecclesiastical court, the Sanhedrim have, like the sleuth hound, dogged his footsteps, challenged his authority, accused him of being in league with the devil, stirred up the rabble against him; his ministry from Cana to Calvary was beset with snares, enemies and foes determined that Christ must die. From these, for a brief period, he would

get away. Second, he desires to instruct the disciples in some deeper and diviner truths than hitherto had been revealed.

Recrossing the sea of Galilee in a ship to Magdala, the first words recorded as spoken to him were the words of the Pharisees and Sadducees, conjointly spoken, as though by a previous arrangement, tempting Christ and asking for a sign. Jesus uttered one of those scathing rebukes he knew how to administer at the proper time—which upon more than one occasion had discomfited his tormentors—saying, “(O ye hypocrites, ye can discern the face of the sky, but ye cannot discern the signs of the times.” How awfully, terribly and tremendously true! The scepter had departed from Judah; the lawgiver from between his feet; the forerunner had arrived and fulfilled his mission and passed away, and yet they would not believe “Shiloh had come.” Is it any wonder that Jesus concluded his figure of speech by saying, “A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas.” There is a world of meaning in the next six words, “And he left them and departed.” Turning away, Jesus journeyed northward, and in journeying delivered that homely parable of the leaven, so true a picture of the lack of spiritual energy in that day. The “beware” of Pharisaic formalism and Sadducean rationalism is echoing out from Galilee, and the warning peal is touching all waters, all lands and all created beings. Reaching Bethsaida, a blind man is brought to Christ; his compassionate soul ever responsive to misery’s cry, he heals him.

Leaving Bethsaida, Jesus and the disciples journey northward. O the joy of that journey with the Saviour! They have left us no record of any events or conversations on the way between Bethsaida and Caesarea Philippi; but we can see as we look down into our own hearts what questions we ask and then, perhaps, get a glimpse of what occurred on the way.

Perhaps Pope in his poem, "The Universal Prayer," has expressed the conversations of the twelve and Jesus :

Father of all ; in every age,
In every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord !

Thou great First Cause, least understood,
Who all my sense confined,
To know but this, That thou art good,
And that myself am blind.

Yet gave me in this dark estate
To see the good from ill ;
And binding nature fast in fate,
Left free the human will.

What Conscience dictates to be done
Or warns me not to do,
This teach me more than hell to shun,
That more than heaven pursue.

What blessings thy free bounty gives,
Let me not cast away ;
For God is paid when man receives,—
To enjoy is to obey.

Yet not to earth's contracted span
Thy goodness let me bound,
Or think thee Lord alone of man,
When thousand worlds are round.

Let not this weak, unknowing hand,
Presume thy bolts to throw,
And deal damnation round the land
On each I judge thy foe.

If I am right, thy grace impart,
Still in the right to stay ;
If I am wrong, oh teach my heart
To find that better way.

Save me alike from foolish pride,
Or impious discontent,
At aught thy wisdom has denied,
Or aught thy goodness lent.

Teach me to feel another's woe;
To hide the fault I see,
That mercy I to others show,
That mercy show to me.

Mean though I am, not wholly so,
Since quickened by thy breath;
Oh lead whereso'er I go,
Through this day's life or death!

This day, be bread and peace my lot;
All else beneath the sun,
Thou knowest if best bestowed or not,
And let thy will be done.

To thee whose temple is all space,
Whose altar, earth, sea, skies;
One chorus let all being raise,
All nature's incense rise.

In fleeing from his tormentors Jesus has passed through Judea, Samaria and Galilee. Caesarea Philippi is 120 miles north of Jerusalem. Just beyond the city towers Mount Hermon, 9,500 feet high, whose eternally snow-crowned summit, kissing the clouds, folds in its cold storage the reserve that shall be unlocked by summer suns and feed the Jordan between the "early and the latter rain." Mount Hermon has aptly been termed "the Mount Blanc of Palestine." Just south of Mount Hermon, and nestling at its base like a toy city in a giant's hand, was Caesarea Philippi, the objective point of Christ.

The ancient name of Caesarea Philippi was Panium. In the rear of the town, at the mountain's base, was a cave dedicated to the Greek sylvan god Pan—god of woods,

plains, hunting and fishing. Especially did the Grecians believe he watched over the pasture fields. It is to this that Milton refers in the "Hymn of the Nativity":

"The shepherds on the lawn, or o'er the point of dawn
Sat simply chatting in a rustic row;
Full little thought they then, that the mighty Pan,
Was kindly come to live with them below;
Perhaps their lives, or else their sheep,
Was all that did their silly thoughts so busy keep."

He is represented as a bearded man with a large, hooked nose, with ears, horns, legs and feet of a goat; his body is covered with hair; he has a shepherd's musical syrinx of seven reeds, and a shepherd's crook.

It will be remembered by the student of history that Alexander conquered Asia Minor, Syria, Phoenicia and Palestine, 332 and 331 B. C. At his death, in 330 B. C., his empire was divided among his generals. Syria fell to Seleucus; and at that time it included Judea, Samaria, and Galilee. I speak of this to show or make plain how so many towns mentioned in the New Testament bore Greek names, or were named after Greek divinities.

When the Romans came into possession of Asia Minor, Syria, and Palestine, Antipater, an Idumean, was appointed ruler of Judea, and his son Herod, known in history as Herod the Great, was ruler of Galilee. He it was who enlarged Panium, and built a temple to Augustus, and when Philip the Tetrarch, son of Herod the Great, became ruler, he remodeled the town and gave it the name of Caesarea, and, to distinguish it from the town already built on the Mediterranean and called by the same name, he added his own name Philip; hence we have the Biblical name Caesarea Philippi. The town is 1,147 feet above the sea, nestling amid three valleys of luxuriant growth. Everywhere are wild cascades and dashing torrents—the beginnings of the River Jordan, whose waters had baptized that "generation of vipers" as

well as the "Son of God" in John the Baptist's day. This little Paradise was festooned with vines and shaded by fig, mulberry and olive trees. Here in this garden spot of Galilee's northern border (both Pagan and heathen in belief, manners and customs), Christ's question to his disciples becomes a rod of Moses to the heart of Peter, causing to gush forth the living, vivifying, life-giving, soul-saving, heart-rejoicing, heaven-born confession of Peter, "Thou art the Christ." How paradoxical it seems—a god wandering from his city, his temple, his priests, his altars, his sacrifices, and stopping in a heathen city whose inhabitants worship a Greek mythical divinity. Far behind him is his birth-place, his early home, but he is beyond the boundaries of David's domain, before the altars of Pan, asking the question, "Whom do men say that I the Son of Man am?"

What does it show? It shows that he came unto his own and his own received him not. Oh, ye scribes, Pharisees, Sadducees, priests and hypocrites! Dog the footsteps of the Master out of Jewry if you will! He has turned to us and become a light to lighten the Gentiles. Ah yes! lay hold of the Rose of Sharon, promised in Eden's suburbs, planted in Bethlehem and manifested in Jerusalem. Lay hold with strong hands of hate, tear it up by the roots, lift it high on Calvary, in your rage and fury flagellate his back until it is seamed and scarred like a hoary mountain side; press the thorned coronet heavily upon his defenseless head, pierce him with nails, spears and scoffs; shake him in your insane madness, bury him deep in Joseph's tomb, seal it with the king's seal, surround with a wall of the bravest imperial guards; you are but undermining your own house, building your own funeral pyre, while the life-giving principle is wafted on every breeze and borne upon the downy breast of the Holy Pneumatos until the seeds have lodged in every soil, every shore and every clime; until the waste places are being built up, the desert fruitful and blossoming with this same Rose.

The question of Jesus reveals a human yearning to be understood and loved, and a divine yearning for true confession and faith. This is not a time for mistakes. Christ has come to redeem, save, re-create and restore the lost image of God in lost souls. His is a gigantic task. When a condition of mentality or life is to be attained which admits of no change, no variableness, nor shadow of turning, a position where all error and false premises are swept away by positive and unalloyed truth, it is essential that what is taught and believed is free from error and human limitations and weaknesses; hence his is a herculean task. His campaign will be no mere holiday or summer outing, but one long, hard, earnest, persistent and, best of all, successful campaign in the end. All enemies must be put under his feet, and the last enemy to be destroyed is death, the result of sin. Out from ocean's deep caverns dark with mysteriousness, from yonder battlefields dotted with wounded marked "Unknown," from pyramid and funeral pyre, from the mausoleum of Artemisia, from the Taj Mahal erected by Shah Jehon at Agra, from cemetery and crematory, all shall unclasp their selfish fingers and give up their dead.

Jesus is within five months of the crucifixion. There is no danger of molestation here. Step by step, with cautious analysis the grounds of the teachings of Jesus and the knowledge and belief of the disciples must be rehearsed. If he is to conquer the world he must have laborers who have reached the truth as it is in Christ Jesus, and, like David, be able to say, "Thy word is a lamp unto my feet, and a light unto my path." They must be ever ready to "give a reason for the hope that is within them," and be able with Paul to say, in the midst of heathenism, error, false teaching, false doctrine, skeptical tendency, and persecution, "None of these things move me"; "I know in whom I have believed." All dross and false notions must be removed; if they are to teach they must have a theology that synods, councils and schools

cannot take from nor add to ; the mysteries of Osiris and Isis must be exposed ; the oriental Confucian, Brahmitic and Zoroastrianism must be overthrown ; Pantheism, Materialism and Rationalism must be destroyed ; his religion must encounter a Madame Blavatsky with her School of Theosophy, with its spiritualistic tendency ; a Henrik Ibsen with his mysticism is to be thwarted, because his teaching dissolves the marriage-tie and love is but a dream. Against all these must be revelation, divinity speaking in and through humanity, man's Redeemer, Saviour and Elder Brother.

Now is the time to formulate their creed, hence the question is asked the disciples as a body, "Whom do men say that I, the Son of Man, am?" There had been and was much discussion among the Jews as to who Jesus was : Jesus knew it ; hence they answered, "Some say thou art John the Baptist" (whom Herod had beheaded in the rock-hewn fortress of Mecharus). "Others say thou art Elias" : others say thou art "Jeremias," or some other "prophet." There is a tremendous significance in the emphasized question of Jesus as he turned from the opinions of the multitude to the opinion of the disciples. A question involving so much, so closely related to our present condition in the Christian faith and of future bliss or woe, must be clearly and definitely settled once for all. The multitude did not believe in Christ's miraculous conception and birth : they reasoned thus, "Is not this the carpenter's son ? Is not his mother Mary, and his brethren James, and Joses, and Simon, and Judas ?" (Matt. 13:55.) One may be comforted, though all the world turns against them, if their household and immediate relatives believe in them and their mission. Kadijah, the wife of Mohammed, was his first convert to the Islam faith ; but (John 7:5) his four brothers did not believe in him. How must Jesus have felt ? How utterly lonely and heavy-hearted ! Therefore with greater meaning to us the question, "But whom say ye that I am ?" comes after under-

standing his discouragements, his heart hungerings and yearnings for the success of his cause.

St. Chrysostom, the golden-mouthed bishop of Constantinople in the fourth century, A. D., says Peter was the "mouth of the Apostles." We feel sure that St. Paul (Rom. 10:10) reverts to Peter's confession when he says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Since the multitude were divided as to the personality of Jesus, and since his own brethren did not believe in his claim to being divine, Jesus asks the question, "But whom say ye that I am?" Peter said, "Thou art the Christ, the Son of the Living God." In the gladness of his heart Jesus cried out, "Blessed art thou Simon Bar Jona, for flesh and blood hath not revealed it unto thee, but my Father in Heaven." The astronomer turns his telescope to the sky; worlds, systems, and system upon system troop through the sky in stately and majestic tranquillity like the tramp of far-away armies keeping step to martial music and guided by skillful officers. The physical eye, unaided, cannot see these beauties. Likewise, the spiritual things of God are not revealed to agnostic, atheist or skeptic. Not even are they revealed to the "doubter" of "little faith." Only the telescope of faith beholds them, and the soul cries out, "Enough, my Lord and my God!"

Peter's great confession is more wonderful because for three years he has beheld the poverty of Jesus, his homelessness, his enemies, his wanderings, his hunger, and his humanity.

Again, if Peter believed Christ was the Son of God, he must publicly and openly avow the fact. Martin Luther was offered a cardinal's hat if he would quit preaching justification from sin by faith in Jesus Christ. He replied, "If you will make me a pope I will not be guilty of cowardly silence toward my Lord and Master."

Suppose a young man studies law or medicine, graduates, and says, "I am going to practice law, or medicine," but he

has no office, hangs out no sign, seeks no customers; soon he would be on the charity of the county.

Or suppose the eye should say, "I won't see; I won't let the light into my brain." Soon the optic nerve would be paralyzed through disuse. God has no silent partners. David says, "Let everything that hath breath praise the Lord."

For ages men dreamed of purity, of happiness, of Paradise, and knew not where to find it. Plato's plan in the "Ideal Commonwealth" was to kill all the weak, abandon the helpless and ostracize the poor; thus idealize society by culture and selection.

Moore in his "Utopia" would deal with all criminals according to law and compel men to right lives without reformation or regeneration. Alas! the failure. If this old world is to be lifted Godward and heavenward, no archimedean force of Idealism will ever raise humanity one inch in righteousness, no hydraulic pressure of Humanism will reform the masses and weld the classes; no Heracles of ancient myth can cleanse the Augean stables of sinful hearts; no Bellamy, dreaming of "Looking Backward," can transform society, transmogrify the life, or transfix the soul with the divine image of God. Isaac Watts in his poem on "Original Sin" says:

"Behold we fall before thy face;
Our only refuge is thy grace,
No outward forms can make us clean:
The leprosy lies deep within.

Nor bleeding bird nor bleeding beast,
Nor hyssop branch, nor sprinkling priests,
Nor running brook, nor flood nor sea
Can wash the dismal stain away.

Jesus, thy blood, thy blood alone,
Hath power sufficient to atone:
Thy blood can make us white as snow;
No Jewish types could cleanse us so.

Only he who can regenerate both heart and life, who is the Christ the Son of the Living God, can take away the sin of the world, cleanse the human soul and rebreathe into him the lost light and image.

It has been a query to many why Christ used the phraseology he did in commending Peter. It has been a source of error to many ever since the organization of the church: "And I say unto thee that thou art Peter, and upon this rock I will build my church." Let us not forget that there were five classes of opinions held as to who Jesus was. If any were true, only one could be true.

First, some said Christ was John the Baptist.

Second, some said Christ was Elias.

Third, some said Christ was Jeremias.

Fourth, some said Christ was one of the Prophets.

Fifth, Peter said, "Thou art Christ the Son of the Living God."

Since Christ only commended Peter for his belief, the other four views were wrong; their conclusions were erroneous, the material in their building spurious and the foundation crumbling into uncertainty.

Trouble arises in the interpretation of Christ's wording. Willfully or ignorantly some have said Christ was to build his church on Peter. Carefully let us examine the ground and determine whether this view is tenable or not. In John 1:42 Andrew brought his brother Simon to Jesus. Jesus looked upon him and said, "Thou art Simon, son of Jona (or Barjona); thou shalt be called Cephas, which is by interpretation a stone." Read now the text, "Thou art Peter, and upon this rock I will build my church." Still we may be in doubt. The matter may not be clear. May not the "stone" which Jesus said Peter was, be identical with "rock" in Matthew? We turn to Liddell and Scott's Greek lexicon and find "Petros," the word Jesus used for Peter, which means a stone that can be handled, thrown, carried or used for build-

ing. The word "Petra," the word in the text in Matthew, is an immovable rock; hence Jesus did not mean that the church should be built on a movable petros, but upon an immovable petra. Then let us see what is immovable. The disciples are all dead; Christ is ascended into heaven; therefore the church was not to be built upon the disciples, upon Peter, or upon Christ, but it was to be built upon the faith in Christ as expressed so grandly by Peter. The church is to be built on *Truth*, hence the confession of Peter is so aptly termed "The Great Confession."

This "petra" of truth, believed in and uttered, is the sheet anchor of all believers who are enlightened by the preached word, regenerated by power divine and the Witnessing Spirit. Upon this truth would Christ build his church. "Heaven and earth shall pass away, but my word shall not pass away." And the "gates of hell shall not prevail against it."

The phrase "gates of hell" is a metaphor. In many instances this word gate is put for the town itself, as in Gen. 22:17, Ruth 4:10. In Psalms 118:19, David speaks of the "gates of righteousness," meaning the Temple. In Job 38:17, Job speaks of the "gates of death and hell," meaning death and hell. In Virgil's "Aenid," book 6, he speaks of "infernal gates." Thus we see that the expression "The gates of hell shall not prevail against it," means all aggressions and efforts made against the Christian church by the infernal city or empire or power shall not prevail against it.

Again, this expression might have been used because of the following custom: All ancient cities were walled. If an army came against it and sought to take the city, they came with movable towers, having draw-bridges or gates, which could be let down on top of the wall for the enemy to pass over the gate into the city. Referring to this custom, Jesus used the illustration to show that the church would have enemies who would seek to overthrow it, but who should not prevail against it.

Let us notice some of these enemies or gates to which Christ alluded. In Christ's day formalism was an enemy of the church. Prescribed forms, ceremonies, ablutions, prayers and rituals were the bane of the church. Christ described them by saying (Matt. 23:23-25), "Woe unto you, scribes, and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done and not to leave the other undone. Ye blind guides which strain at a gnat and swallow a camel, woe unto you scribes, Pharisees, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." The disciples had to combat this, besides ignorance, doubt and superstition. But the gate of hell opposed to the church, beginning with Stephen's death was persecution. In three centuries ten thousand saints died of wounds, fire, sword, wild beasts and every conceivable torment, a hellish imagination could invent. Night after night the human holocaust illuminated the gardens, palaces, parks and courts.

Seeing this opposition availed but to make converts, Satan devised the gate of heresy. In the first century were the *Simonians*, who taught that Holy Spirit and church honors could be bought; the *Cerinthians*, who sought to combine Judaism and Gnosticism with Christianity; the *Ebionites*, who denied Christ's divinity.

In the second century were the *Gnostics*, who endeavored to weave Oriental and Greek philosophy into the teachings of Christ. If this had succeeded we should have had Samaritan worship or a Mohammedan Koran; the *Montanists* perverted the doctrine of redemption and held that the millennium had come on the day of Pentecost; the *Allogians* denied John's Gospel and Revelation because they denied that Christ was the Lord, which John affirmed; the *Angelics* taught that Christ was not equal to the Father, but that he was a created angel.

In the third century were the *Novations*, who taught that backsliders could not be reclaimed; the *Origenseans* taught that all beings—even Satan—would finally be saved.

In the fourth century were the *Arians*, who held that Christ was inferior to God; the *Anthropomorphites* preached that God had a human form.

In the fifth century the *Pelagians* denied hereditary sin and salvation by grace; the *Nestorians* held that Christ could not be both human and divine; the *Theo Paschites* argued that God, Christ, and the Holy Ghost all suffered death on the cross.

In the sixth century were the *Predestinarians*, who are still having trouble. We have but touched a few of the numberless heresies whose influence, widespread and far-reaching, like octopean arms, embraced the church and endeavored to sap the spiritual life-blood from the bride that was to shine more glorious than the sun. In Victor Hugo's "Toilers of the Sea" we read of a horrible battle in a dark cavern between Gilliat and a devilfish. Our blood is chilled as we read the combat. So, Satan with his arms of heresy, atheism, skepticism, idolatry, higher criticism (falsely called)—perhaps we should say destructive criticism—these and all the enginery that hate, malignity and spite could invent have opposed Christianity. But it has survived the shock of persecution. It lives. Its life is victorious. It shall conquer.

Amid these heresies and heretical times of the first three centuries of our era a light dawns. In 325 A. D. Constantine, who had professed the Christian religion, called a council of the leading church dignitaries to convene at Nice. Here was formulated the Nicene Creed, which in the sixth century, with a few modifications, was generally adopted, and is used today as the "Apostles' Creed." "I believe in God the Father, maker of heaven and earth, and in Jesus Christ his Son, our Lord." Thus the great confession of Peter is interwoven in the Apostles' Creed and adopted in the ritual of the church.

In the fourteenth and sixteenth centuries the greed for wealth and ritualism became the gates of hell. Pageantry, cardinals' hats and display engrossed men's thoughts and worship. The result was indulgences were made and sold by men for the forgiveness of sin and crime; the church was one enormous blister or carbuncle, covered with wounds and bruises and putrefying sores, until God raised up Luther, Zwingli, Melancthon, Calvin and Cranmer, who, in Germany, France, Switzerland, and England, preached that religion was an inward principle, inwrought by the Spirit of God. Instantly church and state, palace and cottage, pope, bishop, priest, communicant, Catholic and Protestant entered the arena of discussion. Threats, menace, fire, sword, dungeon and excommunication could not check the mighty rock of truth that had loosened from its Appenine center and swept avalanche-like until Germany, Norway, Sweden, Holland, Russia, Greece, England, France and Denmark came into religious liberty and independence and the church of God was saved.

In the seventeenth and eighteenth centuries indifference and pleasure were about to prevail against the church. "The whole church in England," says Green, the historian, and Tyreman, the biographer of the Wesleys, "was one mad, hilarious holiday of gaming, dancing, drinking and Sabbath desecration." What now will become of the church?

God who cannot lie had given his word that the gates of hell should not prevail against it. It was at this darkest hour, and at the lowest spiritual ebb, that the Oxford Club was formed, whose aim and end was the spread of scriptural holiness in all the earth. A pebble thrown into a pond will create ripples that will spread in equal directions to every part of the shore. So the influence of that God-ordained band of Oxford students has spread until every orthodox, evangelical church has felt the influence of spiritual life and power from them, in ritual, in song, in pulpit power.

Rationalists in Germany marshaled their forces and sought to explain the miracles on natural grounds. They were met by Lange, Ebrard, Elicott and Presseuse and were defeated.

Again Higher Critics attacked the Pentateuch, saying science and revelation could not agree. Dawson, Guyat and Dana met the argument and destroyed their house of reeds and men of straw. Then they denied the authenticity of the Gospels. Bengel, Stier, and Alford—giants of orthodoxy—rallied and saved the drifting ark.

Infidelity of the Rationalistic and Higher Critic school, braggadocio of the Voltaire, sneering-Paine and jesting-Ingersol type—let these hurl intellect, railery, buffoonery and waggery at Calvary; it stands; the old time religion was good enough for martyrs, for reformers, for fathers and mothers. It is good enough for us.

The Old Testament, with its types, shadows, prophesies, and the New Testament, with its fulfillment, are the keys which Christ gave Peter, to all the disciples and to us. What a privilege to have and to hold this thesaurus of divine truth—the keys of heaven and hell in our own keeping. Believe and be saved. Doubt and be damned.

What a privilege to unlock the sealed tomb and roll away the stone from some dead heart—dead in trespasses and in sins! To unlock the kingdoms of China, India, Africa, Asia, and the islands of the seas, and let the light into the dark continents of the earth! To bring to the drunkard deliverance, sight to the blind, feed the hungry, clothe the naked, console the sorrowing, and bind up the broken-hearted!

There are those who, Jehoikim-like, have been bitter against these keys, and who have sought to destroy them with the penknife of adverse criticism, but the dismembered parts have come together again, as if by an enchanter's wand. There have been those who have consigned them to the

flames, but Phoenix-like, they have arisen from the ashes with a renewed youthfulness. There have been those who have prophesied they would be buried in forgetfulness; but their hands, tongues and intellects are stilled and silenced, and their memory dropped in oblivion. The Word of our God endureth forever.

Satan has sown disease, discord and sorrow; has created war and persecution; sought to undermine our faith, but millions have sung and will sing with Timothy Dwight

I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood.

I love thy church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till cares and toils shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss in heaven.

And these keys have been your stay in life's conflict,
your light in sorrows dark hour. It has taught you the law
of the Lord converting the soul, and that the Lord is your
shepherd.

My hope and prayer is that your children and children's children may have the kingdom unlocked unto them and enter in: and you, brothers, sisters, fathers, mothers, and friends, when you come down to old age, when the physicians and watchers can do no more, and when earth is receding and the sable curtains of that last night draw about you, may you reach out and up with these keys of Divine Promise and open heaven's gate, have an abundant entrance and go sweeping through the gates of the New Jerusalem, washed in the blood of the Lamb. Through our Lord and Saviour, you, too, have realized, believed and confessed that Jesus is the Christ, the Son of the Living God.



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